

New Year's Number

B'nai Brith Magazine

Volume XL, No. 12

September, 1926



The Year in Review

By Israel Harburg

The Vigil of the Bride

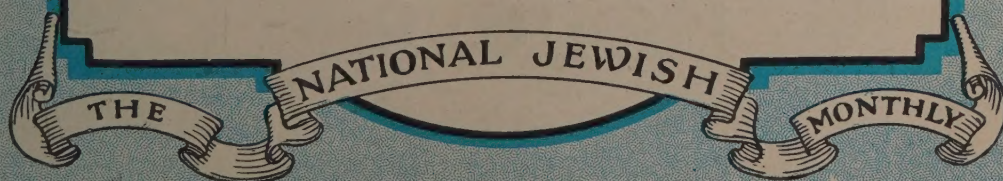
By Regina Miriam Bloch

Heat

By Max Robin

Jewish Books of 5686

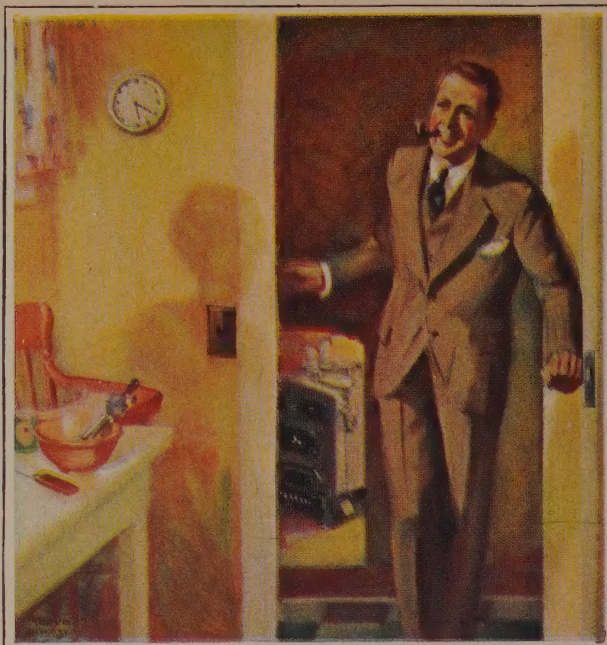
By Philip A. Langh



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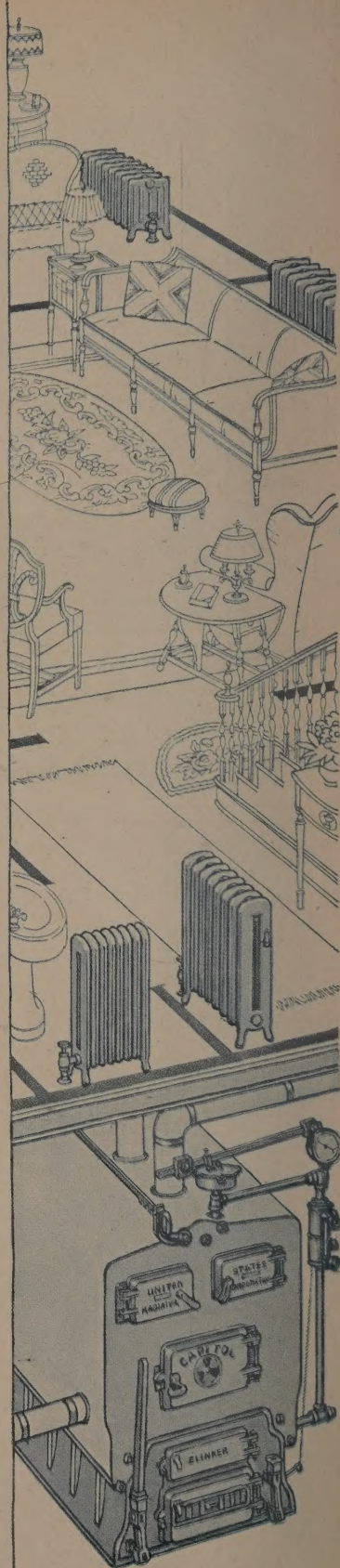
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Our Contributors

¶ REGINA MIRIAM BLOCH is an English writer whose work has appeared in a number of British and American publications. She is the author of several books in addition to her verse, essays, short stories and epigrams that have been published in magazines.

¶ DON GLASSMAN is a journalist in Cincinnati. While a student at the University of Chicago, he specialized in the sciences, including archaeology. He now is engaged in writing popular, scientific articles for the press.

¶ EUGENE SEGAL formerly was a newspaper man in Cincinnati and New York. He is at present is a regular member of THE B'NAI B'RITH MAGAZINE staff. He is a graduate of the University of Cincinnati.

¶ LOUIS RICH is a publicist in New York. He received a liberal and engineering training at Ohio State University. He is the translator of several French and Russian works, is a constant contributor to the journals and daily press in the metropolis.

¶ ROBERT S. MARX is a practicing lawyer and has had a distinguished career as judge of the Superior Court of Cincinnati, his native city. Though still in his thirties, he was regarded as one of the outstanding figures on this bench.

¶ MAX ROBIN is a short story writer of growing reputation. His work is appearing in a number of magazines.

¶ SARAH GOLDBERG was born in Russia and came to the United States as a child. She was graduated from the University of Missouri in 1923, received her master's degree at Washington University in 1924 and is now at Columbia University.

¶ PHILIP A. LANGH is a graduate of the Jewish Theological Seminary of America. For the last six years he has been rabbi of Anshe Emes, Chicago, the most prominent conservative congregation in the mid-west. He contributes to the nation's Jewish publications.

¶ ISRAEL HARBURG is a student at the Hebrew Union College. His article herein is based on material provided through the courtesy of the Jewish Publication Society.

¶ IRVING LIPPMAN is one of the younger literary group in New York City. He is a fiction writer and free-lance journalist.

In Our Portfolio

¶ THE BIOGRAPHY of Dr. Boris D. Bogen, chapters of which have been published in previous issues of THE B'NAI B'RITH MAGAZINE, created much interest among our readers. Now Dr. Bogen has written another chapter entitled, "The Greener," which will appear in an early issue.

¶ JOSEPH MARGULIES is of the East Side, and an artist. The world has not yet placed upon his brow the laurel wreath of fame, but Joseph Margulies is advancing toward the altitudes with great strides. He seeks the soul behind the face that he paints, writes Sidney Wallach in an article on "The Art of Joseph Margulies," to appear here shortly.

¶ JOEL BLAU has been heard from. He has not been seen or heard in these columns since he left the United States to assume charge of his congregation in England. Next month we hope to print in these pages some sketches from his notebook reflecting the life of an American rabbi in London.

¶ THAT VERSATILE WRITER, DR. A. ROBACK, to whose field of knowledge there seems to be no limit, now has written on "Yiddish Art Songs 250 Years Ago." Dr. Roback always digs deep, and from his latest diggings he has brought forth Yiddish songs sung before 1706. His article will appear here shortly.

¶ THE OCTOBER ISSUE of THE B'NAI B'RITH MAGAZINE will be a special number dealing with the care and cure of tuberculosis in Jewish institutions.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may, relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

¶ This issue of The B'nai B'rith Magazine completes Volume XL. Bound volumes are available at one dollar each.

Jewish Calendar

5687

1926

Rosh Hashonah.....	Thurs.,	Sept. 9
.....	Fri.,	Sept. 10
Fast of Gedalia.....	Sun.,	Sept. 12
Yom Kippur.....	Sat.,	Sept. 18
Succoth	Thurs.,	Sept. 23
.....	Fri.,	Sept. 24
Hashana Rabba.....	Wed.,	Sept. 29
Shemini Azereth.....	Thurs.,	Sept. 30
Simchath Torah.....	Fri.,	Oct. 1
*Rosh Chodesh Chesvan.....	Fri.,	Oct. 9
Rosh Chodesh Kislev.....	Sun.,	Nov. 7
First Day of Chanukah.....	Wed.,	Dec. 1
Rosh Chodesh Tebeth.....	Mon.,	Dec. 6
Fast of Tebeth.....	Wed.,	Dec. 16
.....	1927	
Rosh Chodesh Shevat.....	Tues.,	Jan. 4
Chamishah Oser B'Shevat.....
.....	Tues.,	Jan. 18
*Rosh Chodesh Adar.....	Thurs.,	Feb. 3
*Rosh Chodesh Adar Sheni.....	Sat.,	Mar. 5
Fast of Esther.....	Thurs.,	Mar. 17
Purim	Fri.,	Mar. 18
Rosh Chodesh Nissan.....	Sun.,	Apr. 3
First Day of Pesach.....	Sun.,	Apr. 17
Second Day of Pesach.....	Mon.,	Apr. 18
Seventh Day of Pesach.....	Sat.,	Apr. 23
Eighth Day of Pesach.....	Sun.,	Apr. 24
*Rosh Chodesh Iyar.....	Tues.,	May 3
Lag B'Omer.....	Fri.,	May 20
Rosh Chodesh Sivan.....	Wed.,	June 1

NOTE: Holidays begin in the evening preceding the dates designated.

*Rosh Chodesh also observed the previous day.

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The illustration shows a large, dark-colored Burroughs Portable Adding Machine in the foreground. It has a numeric keypad with circular keys, a paper tape on the left, and a small lamp on the right. The machine is labeled "Burroughs Portable" on its front. In the background, a man in a suit and hat, carrying a briefcase, is walking through a doorway. To the right of the doorway is a map of the United States. The overall scene suggests a nationwide service network.

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THE B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XL

SEPTEMBER, 1926

NUMBER 12

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Editor: Alfred M. Cohen.

Managing Editor: Boris D. Bogen.

Associate Editor: Alfred Segal.

Contributing Editors:

Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, and Martin A. Zielonka.

B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Published at 118 S. Clinton St., Chicago, Ill. Subscription, one dollar per annum. All new subscriptions and all changes in address of subscribers and manuscripts should be sent to Dr. Boris D. Bogen, Electric Bldg., Cincinnati, Ohio.

Entered as second-class matter October 18, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

Concerning the "Yom Kippur Jew"

IT is this month that Mr. X closes his place of business and goes to the synagogue which knows him at no other time. This is his one contact with Judaism. Throughout the year he stands aloof, quite indifferent and quite unconscious. He is a busy man.

Occasionally Mr. X is reminded by external circumstances that he is a Jew. The fashionable hotel does not want him. He reads that certain universities do not care for too many Jews.

But now from the depths of Mr. X's consciousness, there comes to him an admonition that says to him, "You are a Jew. You are under certain obligations."

Mr. X says to himself that at least once a year a man owes it to his children to set an example of Jewishness. And so, on the High Holidays, he is seen in the synagogue, where he rejoices in the emotions of one who returns to a refreshing fountain that he knew in his youth.

The scorners call him a Yom Kippur Jew.

Rather they should regard with wonder the living spark in Mr. X that does not die even in the suffocating atmosphere of indifference; that once a year bursts into a flame to light his way back to the communion of his people.

Rather they should say: "In Mr. X we see the immortality of the Jewish spirit and the life-giving quality of our Jewish institutions."

Mr. X wanders far from the fold three hundred and sixty-four days a year, but on the three hundred and sixty-fifth he returns. Various forces serve to bring him back: the force of a great history which Mr. X may not even know, but which is woven into his being; the force of tradition; the teachings of his youth, not always well remembered but always underlying the depths of his consciousness.

* * *

Such is Mr. X, of whom there are many. This is no attempt to exalt him but only to analyze him for his own eyes, so that he may come to see the might and grandeur of his spiritual inheritance.

Despite his indifference, this inheritance arouses him one day in the year to join the communion of his people; what a force he might make of it were he to devote it to the service of Judaism and Jewry throughout the year!

Judaism needs servants—priests for its altars: the altar of the Jewish home which must be the temple of Judaism, for Judaism can not live in the synagogue alone; the altar of the Jewish name where men must uphold the honor of the Jew, so that none may find cause to point the finger of scorn at him; the altar of Jewish education to which men must bring their children to the end that their goodly heritage may carry on; the altar of Jewish philanthropy at which the afflicted of Jewry must be served; the altar of Jewish service for Peace and Justice.

In these Jewish services the Jewish spirit of Mr. X and all like him may find congenial employment throughout the year.

The living spark of Judaism that leads them to the synagogue once a year can lead them also to these altars.

B'nai B'rith is the every-day expression of the Jewish spirit; it serves at all these altars. It summons the might of the Jewish spirit and puts it to usefulness for Judaism and Jewry to the end that every day may be a holy one.

New Year's Greeting



¶ I wish each of my brethren, scattered as they are throughout the world, a year of life, health and contentment.

¶ I hope for the household of Israel, peace and tranquillity that its members may pursue unharassed, even though slowly, their God-appointed purpose of promoting brotherliness among all peoples of the Earth.

¶ I am grateful for the blessings that have been vouchsafed my people in the year now ending. I am conscious of the existence of a widened spirit of good will; of the prevalence of a broader spread of tolerance—often ripened into sympathy—of man for fellow-man; of evidence that the pace of prejudice and hatred slackens.

¶ The horizon is not without dark spots, but they are fewer and more penetrable. A land which for generations has been a step-mother to my people, many to the manner born, now bids them till its soil and welcomes them as participants in the work of its rebuilding. That nation's attitude will be reflected in the conduct of other lands awakened to a sense of their injustice alike to themselves and their victims.

¶ Bestirred, too, within our own fold have we been, as not before in a long time. The land wherein the cradle of Judaism was rocked is beginning to blossom as the rose. It has become all these: a haven of refuge for the harried, a congenial environment for the devout and for the student, and an answer to those who contend that my people cannot construct.

¶ The aftermath of the World War ebbs, and, please God, ere long we shall come to realize that the frightful sacrifices of it were not altogether in vain.

¶ Athwart the sky I see the rainbow.

¶ Peace, Peace be to all mankind; to them who are afar and to them who are near!



L' Shono Tovo Tickosevu!

ALFRED M. COHEN,

President.

Cincinnati, September 8th, 1926.

The Festival of Our Holy Days

IT ends with Simchath Torah—the Celebration of the Law, this season of our holy days. There are other new year days, and other days of repentance among other peoples, and other thanksgiving days, but our day for the Celebration of the Law is unique.

A year of reading of the Torah has been completed and on the morrow they will begin again from the Beginning. And for the old men who will read it and who have been reading it these many years, it will convey the thrill of a new story and the refreshment of an ever-flowing fountain.

And now we have wished each other happiness for the New Year, but happiness is not to be wished upon a man nor can it be pursued by him. It is within himself and is the tribute of the contented spirit. Also, we have repented of our last year's follies, but the wise man says: "Wherein does it profit a man to take off a ragged coat and put on another ragged coat in its place?" The wise man not only casts off the old follies but studiously avoids all new ones that beset him.

We have given our thanks, but we need not wait until next Succoth to give our thanks again for the goodness that has preserved us through much travail unto this day. The way of thankfulness is to live our life as people who were worth preserving.

* * *

A Meeting of Jews and Christians

THE encouragement and co-operation of B'nai B'rith brought striking results at a good will conference of rabbis and Christian ministers at Olivet, Mich., last month.

It seems that they did not pass their time with complimentary remarks and pledges of affection but discussed how Jews and Christians may work together to build a just and beautiful world. They talked of social justice, peace, liberty and democracy.

They have come to the right road. The basis for better understanding is in a common service, not in the exchange of affectionate phrases.

The B'nai B'rith sowed the seed and rejoices to see the fruit.

* * *

The Kiss of Marshal Pilsudski

AT a patriotic celebration in Kielec, Poland, recently, Joseph Pilsudski, the ruler of Poland, publicly kissed a Jewish legionaire who had lost both legs in battle.

He conferred the kiss in the name of grateful Poland. The Jewish legionaire might have responded: "Your Excellency! I accept this token of the gratitude of Poland, but rather than the kiss of Poland I would ask for my people the right to live, the decent regard that is due to all the human-kind, a measure of friendliness."

But such things are far more easily written in America than said in Poland. The disabled soldier hobbled away on his crutches with the imprint of Poland's kiss on his forehead, while his brethren continued to walk with the brand of Poland's hate that proclaims to all men: "Here is a Jew. To him no work must be given. With him no trading must be done. He is a Jew."

The Bird That is Called Truth

SOME of our leaders are demanding the "whole truth" in the controversy between the Zionists and the Jewish Distribution Committee, as if there haven't been recriminations enough already.

Truth? Truth is said to be a bird flying forever. Thru all the ages men have been shooting arrows at this bird in order to bring it down so that they may say, "Now we have the truth." Once in a century or so, some one succeeds in shooting away a small wisp of its tail feathers and it falls to the ground, and men call it the truth; but it is only an infinitesimal portion of truth. And these gentlemen want the whole truth.

Let them rather say: "We have heard much said on both sides of this controversy, so that the mind is confused and can not discern where the right lies. Only one thing is certain: Each side has before it a great ideal which can not be pursued if the pursuers quarrel. Jewry cares only for the ideals and is irritated by the quarrels."

It is in this spirit that Samuel Untermeyer, president of the Keren Hayesod, has joined with the B'nai B'rith in calling for reconciliation between the warring factions.

"Notwithstanding the unnecessary acrimony that has arisen it is not too late to bring harmony out of chaos," he says. "The two movements should and do logically supplement each other, and every effort should be directed toward restoring harmony and establishing a basis of reciprocal friendship and support."

* * *

A Rabbi's Speech in a Senate

IT ranks among the great utterances for human rights; for that reason we print here a portion of the speech of Rabbi Zirelsohn before the Roumanian Senate. He is a member of that body from Bessarabia. He stood before a body, composed, in large part, of the enemies of Jewry and demanded—he did not plead—justice, and an end to anti-Semitism.

"Hatred which can bring to the State only harm and disorder has been sown among the citizens of the country," he said. "The Jewish population expects of the Government, which is inspired by the slogan, 'Order, Law, Obedience and Honesty', that it will oppose the injustice and violence committed against the Jewish population."

"The degree of civilization which a country has reached is determined by the relation of the majority to the minority, particularly in relation to the defenseless Jewish minority."

* * *

A Matter of Paramount Importance

ONE reads in political reviews that in the next session of Congress, Republicans and Democrats will shape the paramount issues of the presidential campaign of 1928.

But there is one issue that will not greatly concern either Republicans or Democrats; yet it is paramount beyond any issue that has to do with the fortunes of a candidate inasmuch as it has to do with human welfare, with elementary considerations of right and justice.

It relates to the measure to admit into the United

States the wives and children of declarants for citizenship who are already here. The last Congress neglected to enact this simple decency.

In the meantime, a Norwegian representative of the International Council of Women, addressing our immigration department on behalf of European families separated from their fathers by our laws, says:

"Many marriages are dissolved unwillingly because the husband remains too long in America without bringing his wife. At home she and the children stay and wait with longing for permission to enter the country."

The longer the enforced wait, the more tenuous become the bonds of matrimony. Surely, a nation as moral as the United States, can not much longer afford to keep itself in the position of encouraging laxity toward marital obligations.

* * *

About the Beauty of Our Synagogues

RABBI Abba Hillel Silver has come to grips with the editors of the "Menorah Journal." He takes exception to the Journal's criticism of the tendency to build large, ornate and costly temples.

He answers: "American Jews have built and are building at an astounding rate, synagogues and temples. Judging from this jeremiads of our critics this is to be taken as positive proof of Jewish decadence and disintegration. We beg to differ. Not so long ago one heard the justifiable complaint that our synagogues were physically unattractive, and that they were repellant to the aesthetically-minded young American Jew. . . . In building spacious and beautiful synagogues, American Israel is following an authentic Jewish tradition."

We, too, believe it is good to adorn the house of God. And Rabbi Silver does not mean to emphasize the temple as the sum of Jewish life. The temple and the synagogue are only portions of Jewish life. While we build great and beautiful temples we must at the same time build up and beautify all of Jewish life. . . . Jewish home life; Jewish culture; Jewish service to mankind; Jewish pride in the Jew.

* * *

The Act of 70 Turkish Jews

SEVENTY Turkish Jews, constituting the Jewish National Assembly, have assumed the grave responsibility of renouncing, on behalf of all the Jews of Turkey, the official act under which Jews and other minorities in Turkey are guaranteed civil, religious and political equality. These rights were conferred upon them by the Treaty of Lausanne and thus are quite as much the basic law of Turkey as are the civil liberties guaranteed by the first amendment of the American Constitution.

"The various nations who were parties to the Treaty of Lausanne and the League of Nations will treat such action with contempt," says Louis Marshall of New York who took an active part in the drafting of the minority clauses in the peace treaties. "Human rights cannot be disposed of in such a slavish manner. The men who participated in this act, if it is true that they have perpetrated so shameful a deed, should be held up for eternal execration, by all lovers of liberty, humanity and common decency."

A Cross-Section of Jewish Life

Religion



IN an effort to inject the youth element into the conservative synagogue movement, the Young People's League of the United Synagogue distributed prayer and hymn books for use by groups of young men and women at the High Holy Days.

The prayer book is designed on modified traditional lines and the hymns are the age-old melodies with words translated.

The Young People's League assisted in conducting nearly 30 conservative services for young people.

RELIGIOUS observance is on the increase, according to statistics compiled by the Jewish Welfare Board. During the past year, 687 holiday celebrations were conducted throughout the country by the Board's affiliated Y. M. H. A.'s and Y. W. H. A.'s. The total attendance was about 250,000 persons.

The figures represent an increase of nearly 100 services and 50,000 persons over the preceding year's totals.

AN opinion favoring preservation of cultural minorities was voiced by representatives to a Church and Synagogue conference held under the auspices of three Christian national organizations and the Central Conference of American Rabbis, at Olivet, Mich., last month. This opinion referred especially to Jewry. The subject was introduced by Rabbi Louis Mischkind, of Wilmington, Delaware, in an address on "Racial and Religious Minorities."

Dr. Abraham Cronbach, professor at the Hebrew Union College, spoke on "What the Church and Synagogue Can Do to Promote Justice and Peace."

Christians joined the Jewish delegates in the holding of a Hebrew service.

LOCAL law in Seattle won over Hebrew tradition in a court trial

that was instituted by Herzl Congregation in an effort to obtain an injunction restraining the removal from a cemetery of the remains of Rubin Robinson. Relatives wanted to transfer the remains to another cemetery, but Herzl Congregation contended that a Jewish burial ground is consecrated territory and can not be disturbed. The court dismissed the suit.

SALE by restaurants of foods falsely represented as being kosher, is a misdemeanor, according to an amendment to the New York State penal law which became effective April 9, 1926, and which was made public by the Secretary of State recently.

Foreign



IN friendship and common understanding delegates to the International Conference of Student Bodies met at Karlovci, Yugoslavia. Jewish delegates demanded a resolution urging the abolition of the numerous *clausus* imposed in some countries against Jewish students, and were cheered by Oriental representatives when they announced that the Hebrew University in Jerusalem admits all creeds and races and thus is becoming a link between east and west.

ONE of the agricultural colonies in southern Russia, established through the agency of American Jews, bears the name of Julius Rosenwald, of Chicago. Dr. Maurice Hexter, who is touring Eastern Europe on behalf of the Joint Distribution Committee, reports. Thus the colonists have expressed their gratitude for Mr. Rosenwald's gift of \$1,000,000.

Other names of colonies like "New Day," "New Hope," and "Morning Star," reflect the attitude of the people toward their changed mode of life, Dr. Hexter writes.

Dr. Hexter finds that the colonists are adapting themselves with remarkable rapidity to farm life.

LEADERS of the United Jewish Campaign in every community in Canada and the United States will meet October 9th and 10th, at the call of David A. Brown, chairman, and Felix M. Warburg, chairman of the Joint Distribution Committee. Problems that have arisen out of hundreds of local drives will be discussed. Among the speakers will be the following who have seen conditions among Jews in stricken Europe: Dr. Joseph A. Rosen, Dr. Bernhard Kahn, James N. Rosenberg, Jacob Billikopf, Dr. Maurice B. Hexter, Dr. Henry Moskowitz, William Rosenwald, Stanley Folz, Dr. Ludwig S. Bernstein, Dr. Jacob W. Newman, Mrs. Alexander Kohut, and Miss Irma May.

Mr. Brown reports that \$15,000,000 of the \$20,000,000 quota has been raised in 1500 local campaigns. Five hundred more drives will be held this fall. The per capita contribution for the entire Jewish population was \$7.15. Mr. Brown predicts that the complete quota will be raised by the end of 1926.

THE charge of murder against Rudolf Haas, German-Jewish merchant of Madgeburg, which threatened to create a second Dreyfus affair, collapsed when the real murderer confessed last month.

Even after the confession, Judge Koelling and Tanholt, the police inspector of Madgeburg, anti-Semites who are accused of planning the frame-up against Haas, insisted on keeping the prisoner in jail, and new complications developed when Koelling induced the murderer to withdraw his confession.

However, when the affair took on national proportions and Socialists introduced a motion in the Prussian Diet for a parliamentary investigation, Koelling left on a vacation and Haas was released.

THERE is hope in reports from Jacob Billikopf, Executive Director of the Jewish Charities in Philadelphia, and Dr. Bernhard Kahn, European representative of the Joint Distribution Committee, who are touring

eastern Europe on behalf of the committee.

Billikopf cabled an interview with Smidovitch, vice-president of Soviet Russia, in which he, William Rosenwald, of Chicago, Stanley Folz, of Philadelphia, and David Schweitzer learned that the Soviet Government is entirely in sympathy with Jewish farm colonization in the Crimea.

Dr. Kahn reported that 300,000 Jews in Bessarabia, which six months ago was one of the horror spots of eastern Europe, now are enjoying normal economic conditions.

* * *

A JEWISH tribe of Bedouins, whose mode of life, except for their religion, is like that of other desert bands, lives in Central Arabia, it was reported in a lecture by Nissim Tager at Jerusalem recently.

The tribe numbers 60,000 including 30,000 armed men. They subsist by raising cattle and raiding desert settlements, and are fierce in war. In battle, they are allied with the Wahabis.

They observe the Day of Atonement, and Saturday as the Sabbath. They possess an ancient Scroll of the Law in Hebrew.

* * *

"I WOULD like to see a Jewish republic established in Russia, in Siberia," Michael Kalenin, president of the Soviet Republic, is quoted as saying in an interview with Elias Tobenkin, American Jewish writer, published in the New York Herald-Tribune.

"Such a republic could well consist of peasants, artisans and skilled mechanics.

"Unless such a Jewish center as I propose is established there will be scarcely any Jews left in the Soviet Union after 50 years. They are fast assimilating."

Kalenin denied that there is any need for Jews to leave Russia to engage in agricultural or other pursuits.

* * *

ENGLISH Jews gave further consideration to their responsibilities toward eastern European Jewish sufferers, when the Board of Jewish Deputies, meeting in London, discussed the creation of a Foreign Appeals Committee. Final action, however, was postponed until November.

* * *

AN alarming instability in the Jewish community of Austria, is reflected in the fact that every third Jewish wedding occurring in that country during the past year was an intermarriage.

Marriages between Jews and Christians have increased 30 per cent in the year ending last month, according to statistics recently published in Austria.

* * *

MINORITY groups in Europe view with concern, it is said, a recent action of the so-called Jewish National Assembly in Turkey, which last month renounced for the Jews of Turkey, the rights guaranteed to minority peoples under the Peace Treaty of Lausanne.

The decision of the Assembly, which is composed of 70 men, is based on the fact that the Turkish Republic guarantees equal rights to all its citizens and the Jews do not want to set themselves apart.

* * *

NATURALIZED American citizens from Russia and Poland may, upon revisiting their native lands, be impressed into the military service of these countries. In the case of Louis Davin, a French-American, who was forced into the French army, the State Department has ruled that foreign governments, with which the United States has no naturalization treaty, may, under international law, conscript returning natives.

* * *

Education



IN ORDER that no entrance examinations at schools and colleges would be scheduled on the High Holy Days, the National Council of Jewish Women sent calendars of Jewish religious festivals to school heads. Satisfactory co-operation by schools with the Council's aims is reported.

* * *

S. ZEITLIN, professor of Ancient History at Dropsie College, who went to Moscow to examine an alleged ancient Slavonic translation of the Jewish Wars, has found that the manuscript does not exist, according to a despatch from the Russian city.

* * *

THE corner-stone for a British university in Jerusalem will be laid within the next few months, it has been announced. The structure will cost \$250,000 and will be modeled after the American University at Beirut.

A TOTAL of only 190 Jewish students will be admitted to all Hungarian Universities next year, according to a circular on the numerus clausus recently issued by the Hungarian Minister of Education.

* * *

THE Congress of Jewish Students in Roumania, which was to have taken place in Czernowitz last month, was prohibited by the authorities.

* * *

Art



THE two Philistine temples mentioned in I Chronicles, X, 10, in one of which the armor of Saul and in the other his head, was placed, have been identified by the expedition of the University of Pennsylvania which is excavating in Palestine.

The expedition has discovered altogether four Canaanite temples. Two were built during the time of Rameses II, one under the reign of Seti I, and the fourth under Tel-el-Amrana.

* * *

THE Yiddish theatre in Roumania, its birthplace, has suffered a setback as a result of a series of new regulations issued by the Roumanian Ministry of Education.

Among other things, the regulations require that the manager and all actors in theatres be Roumanian citizens.

* * *

HABIMAH, the Moscow Hebrew players troupe, will come to the United States in November to fill an eight weeks' engagement at the Broadway Theater, New York City.

Critics in Paris, where Habimah recently concluded an engagement, were enthusiastic over the company's performances. The troupe's repertory includes "The Golem," "The Dybbuk," "Jacob's Dream," and "The Eternal Jew."

* * *

RALPH JONAS, president of the Brooklyn Chamber of Commerce, has donated a large building in Brooklyn, to be used by the International Theatre Art Institute which has been organized for the purpose of co-operating with the Brooklyn Little Theatre. The Institute will serve as a school for developing stage talent.

Thinking Aloud

By Urva Porah



AN old man with esrog and lulav comes through our street.

The little child next door asks me: "Who is that old man with the lemon and the leaves?"

And I answer him: "He is about two thousand years old. For two thousand years he has been walking over the earth. People drove him away and beat him and hurt him in many other ways. But everywhere he went he carried these two things that he has in his hand. Long, long ago he was told he must do this and he has been very faithful.

"He carries these things from house to house and wherever he goes the people take them in their hands and say some words of thanks to God, who makes things grow on the earth. The old man, too, is very thankful."

The child asks: "Why is the old man so thankful? He has been hurt and driven away in many places in the world."

And I answer him: "He is thankful because all these years he has been let live, even to this day, while most of the people who drove him away and hurt him have died."

The child asks: "Will he live forever?"

And I answer: "I don't know."

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HIS son plays in the jazz band in our College Inn. He handles the drums and it is said there is no better drummer in the city. He is renowned for the way he manipulates his sticks. His manner of juggling them makes him the hero of all jazzmania. He knows how to make a drum talk, they say.

On the eve of Yom Kippur he did not go to the jazz band but to the synagogue and sat a little while beside his father.

"If he has lived two thousand years already, maybe he will live forever," the child suggests.

And I answer: "Perhaps, but I'm not sure."

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THERE is a new synagogue going up near where I live. It is a lovely structure with Doric columns. On Sunday the elders of the congregation like to assemble on the wide stairway to look up at the rising walls with swelling pride.

And they say to one another:

"This should stand a hundred years."

THIS is a new page. Here will be the depository of stray thoughts and observations. Whenever a staid and solemn and positive opinion presents itself, the writer will send it away from here to the editorial page.

Here will be found only suggestions, skeletons of thought, which the reader is invited to fill with the sinews of his own mind.

"It has the strength of great rocks."

"Our children's children's children's children will come here."

Then one says: "The children! They are going their own way. Sometimes I ask, 'Why are we building? For whom? Soon our generation will pass. Then what? Who will be here for the services of the morning and the services of the evening? The children? They are going away from Juedischkeit. Why do we build? For whom? Are we building only a monument for ourselves?'"

The others shrug their shoulders.

::——::

THE pessimism of Jewry when it thinks of its young is not unique.

Jewry shares in the universal pessimism. Every man past 40 gets it. I, too, have it. When the child asks me if the old man with the esrog and the lulav will live forever, I am doubtful because I think of his son, the hero of the jazz band.

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BUT what is there new under the sun?

I open the book of Isaiah at Chapter III and hear the prophet denouncing the jazz-daughters of Israel in his time.

He cries: "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

"Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

"The chains, the bracelets and the mufflers,

"The bonnets and the ornaments of the legs, and the headbands and the tablets and the earrings,

"The rings and nose jewels,

"The changeable suits of apparel, and the mantles, and the wimples and the crisping pins,

"The glasses, and the fine linen, and the hoods and the veils."

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NEXT Saturday a rabbi will arise in his pulpit somewhere in the United States and speak with similar words.

The minds of the daughters of Israel are filled with thoughts of fashion, he will say. He will deplore the emphasis of the dance, the bridge table and the country club in the life of Jewry.

He will prophesy calamity for the house of Israel unless its sons and daughters are saved from the materialism that he sums up with one word—jazz.

The middle-aged people in the congregation will nod their heads with sad approval. The young daughters of Israel will not be there to hear him, for they will be out shopping for the tinkling ornaments, the chains, the bracelets and the mufflers; the cauls, the bonnets and the ornaments; the rings and nose jewels; the changeable suits of apparel, the mantles, the wimples and the crisping pins or whatever their modern equivalents are.

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BUT Israel survived even in Isaiah's time, despite the jazz-daughters of Zion, and even when Zion itself was destroyed Israel survived, and the remnants of Israel were scattered over the earth they survived, and in persecution and prosperity Israel survived.

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THE travail of Israel continued some 2,500 years after Isaiah, and this month the children of Israel going to their synagogues saw that the Law stood in its place as before, and the men wore the talith and kissed it as in centuries past, and many desired to have the carrying of the Law when it was taken from its place; and on our street the old man walks with the esrog and the lulav.

The child insists: "He has been beaten so much and has been hurt so much and he keeps on living. Why shouldn't he keep on living and living and living?"



ZANGWILL



By Alfred Segal



DREAMER of the Ghetto. Other dreamers went away from the Ghetto to dream. And Israel knew them no longer, except to say: "He was born of us." Or, "He lived among us once." Or, "He was one of our sons." And they became great men in the world. But they were no longer of Israel. . . . Sons who had gone from the family. . . . Almost forgotten as Jews. When they died it was said: "He was born a Jew." Some returned to sleep with Israel, but many rest with the stranger as they had lived.

—o—

THIS dreamer of the Ghetto dreamed in the Ghetto. He was always of it. Though the others lost the Ghetto when they went into the world, he brought the world to the Ghetto, which he saved in his heart as men save great loves. . . . In his heart was the beauty of the Torah. . . . And the passion of the prophets. . . . And the poetry of the Psalmist. . . . And the pity that is of Israel. When he brought the world to his heart it saw the Ghetto, touched with the beauty of the Torah, and with the grandeur of the prophets and with the poetry of the Psalmist, and shared with the dreamer his pity.

—o—

THE old clo' man with his pack was seen to be the image of Israel in all the generations. His load was the load of Israel. His back was the back of Israel, bent under the eternal burden. His heavy feet were the feet of Israel, weary from the long journey. He came from the heart of the dreamer into the heart of the world that had known only the Jew Shylock and the Jew Fagin.

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ISRAEL, too, came to the heart of the dreamer of the Ghetto. Israel had become ashamed of the Ghetto, and of

the old clo' man, as of a shabby relation to be avoided. Now Israel saw the beauty of the Ghetto in the heart of the dreamer. . . . And in the old clo' man he saw himself. . . . And he said: "He is I. He is I without my prosperity. He is I without my finery and polish. I am he. Beneath my broadcloth coat is the back, bent with eternal burdens. My well-shod feet are his feet, heavy from the long journey." . . . Israel no longer was ashamed of the Ghetto. He saw himself in the heart of the dreamer.

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THE dreamer came to great fame. His ears rang with the applause of the world. . . . "Author! Author!". . . . But he remained of the Ghetto. And became its prophet. . . . And went about the world speaking with its voice, crying aloud its afflictions. And he was heard where others were not heeded, though they spoke with the authority of riches and the authority of important names. He spoke with the voice of the Ghetto, with the beauty of the Torah. . . . And the passion of the prophets. . . . And the poetry of the Psalmist, speaking the pity of all Israel.

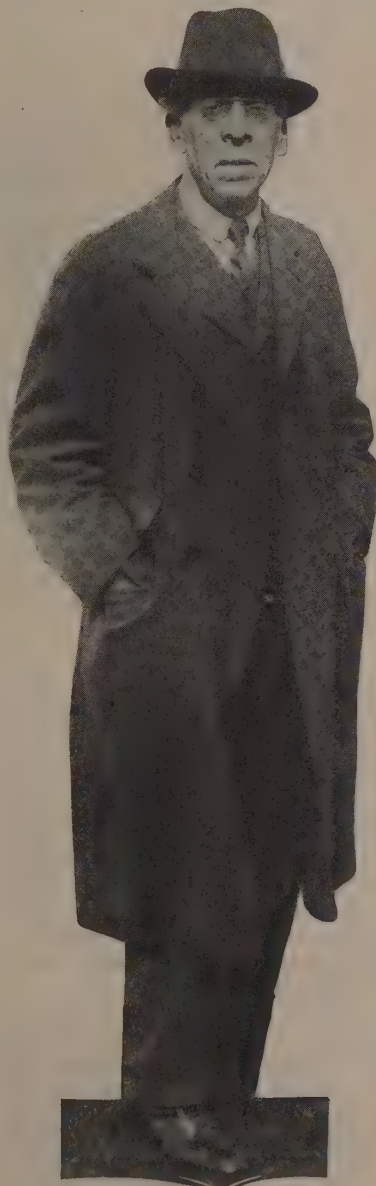
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THE dreamer died. And a strange thing was heard. . . . His voice lived many-fold, issuing from the hearts of many men. He had brought them to his heart to see the Ghetto, and they had shared in the vision, and had been touched by the beauty, the grandeur and the poetry the dreamer had revealed to them. And the Ghetto had become of their hearts also. They spoke its voice to the world.

Lo, it was the voice of the dreamer.

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HE still lives in the Ghetto.



The Year in Review

By Israel Harburg



ANY attempt to summarize the Jewish history of a passing year within the space of a short article must of necessity be doomed to failure. Inasmuch as the Jews live in every part of the world, their conditions of life are inevitably influenced by every event of world history. On the whole the picture of Jewish life in the various countries is rather drab. Only occasionally a high light is visible. Generally speaking it may be said that the past year marks a comparatively quiet period in the life of the Jews throughout the world, thus offering an opportunity for economic reconstruction in the ravished communities of Eastern Europe, for intensive educational and philanthropic activities in this country, and for constructive work in the rehabilitation of Palestine.

While here and there we hear of many discriminations against the Jews, of a social, economic or political character, yet we feel that the peak of anti-Semitism throughout the world has been reached for many years to come.

JEWISH EDUCATION

THE most important event of the year in the field of Jewish Education was undoubtedly the opening of the Hebrew University in Jerusalem. It was an event noted by the entire civilized world. Some of the greatest universities of the world, like the University of Oxford, the College de France, Columbia University and Johns Hopkins University sent their representatives. With the exception of a small minority of ultra-orthodox Jews in Palestine, and perhaps in other countries, Jews of all shades of opinion hailed this event. On the following day occurred the laying of the cornerstone of the Balfour-Einstein Institute for Mathematics and Physics. At this writing the University is a post-graduate school consisting of a Chemical Institute, a Micro-biological Institute, the Balfour-Einstein Institute and the Institute for Jewish Studies. The latter is at present the most important, having a total enrollment of about 200 students. Its object is not to impart secondary education, but rather to promote scholarly effort and to train young men in the methods of higher research.

In the United States, the Dropsie College for Hebrew and Cognate Learnings, Philadelphia, opened last year

with an enrollment of 62 students and conferred the degree of Doctor of Philosophy upon three graduates. The five principal Jewish seminaries in the United States had a total enrollment at the beginning of the year of 518 students, admitted 82 new students, and graduated a total of 43 rabbis.

During the past year a number of universities in various countries established departments or chairs, for the furthering of learning in Jewish subjects. In the United States, the Nathan Littauer Professorship of Jewish Literature and Philosophy was established last fall at Harvard University. In Germany, the University of Greifswald established an institute for the study of the history and the topography of Palestine. In Czecho-Slovakia, the Karls-University at Prague established a lectorate for modern Hebrew language and literature. In Italy, the government had decided to establish at the University of Florence, a chair of Semitic philology. In England, the Inter-University Jewish Federation of Great Britain conducted its fifth annual summer course in the summer of 1925 designed to provide instruction in Jewish subjects for Jewish students at the universities.

The problem of providing Jewish education for Jewish students attending the universities in the United States has agitated Jewish public opinion for a number of years. In response to this great need the B'nai B'rith Hillel Foundation, whose work has proved successful at the University of Illinois and at the University of Wisconsin, opened new foundations during the past year at the Ohio State University and at the University of Michigan.

An important landmark in the educational and religious history of the Jews in this country was the 50th anniversary of the Hebrew Union College, which was celebrated by the Central Conference of American Rabbis in Cincinnati during the first week of October, 1925.

Statistics bearing on the status of elementary Jewish religious schools in the United States are not available. During the year under review, however, there were established eight new Talmud Torahs, four Hebrew Schools, one Hebrew High School and 29 other schools in this country.

A nation-wide movement for the promotion of elementary Jewish education in the United States, sponsored by the Zionist Organization of America, was launched at a national conference on Jewish education held in Philadelphia on May 16th, 1926.

RELIGIOUS AND INTEL-LECTUAL LIFE

GR^{EAT} progress is to be noticed in the affiliation of various synagogues with the existing national organizations. The Union of American Hebrew Congregations has at this writing 279 congregations with 56,140 members. In addition the National Federation of Temple Sisterhoods has 319 societies with 59,180 members, an increase of 19 groups; and the National Federation of Temple Brotherhoods has 91 societies with 15,500 members, an increase of 11 groups over the preceding year. The progress of the United Synagogue of America is indicated by the fact that 85 new organizations have become affiliated with it during the past year. The United Synagogue of America has at present 214 affiliated congregations, 235 sisterhoods and 107 young people's leagues. The Union of Orthodox Jewish Congregations at this writing comprises 179 congregations and 36 women's organizations, an increase of 15.

Kashruth

The New York State Kosher Law, was declared last year constitutionally valid by the Supreme Court of the United States. During the year, the Union of Orthodox Jewish Congregations of America urged its members to advocate the passage of similar Kosher Laws in other states. During the past year Representative Dickstein, of New York, introduced in Congress a bill providing for similar legislation for the District of Columbia.

The movement against *Shehitah*, which was for many years intense in several European countries, has been noticeably on the decline during the past year. Late in 1925 representatives of the Royal Association for the Prevention of Cruelty to Animals in Great Britain declared that the society had no intention of interfering with the Jewish method of slaughtering animals. About the same time, Prof. Leonard Hill published a statement in the *Spectator*, stating that the Jewish method is humane, and that the animals cut by the Jewish method did not retain sufficient blood to insure consciousness. In Lithuania, in Poland

and in Norway, bills providing for the prohibition of *Shehita* were withdrawn.

Religious Instruction in the Public Schools

To counteract the vigorous campaigns endorsed by various churches to introduce religious instruction in our public schools, the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis reiterated, early in the year, its opposition to any form of religious instruction in the "American Public School System of Education or in public school buildings, or to any form of classification of children in the public schools according to their religious affiliation." The United Synagogue of America at its convention at Atlantic City took a similar stand. It favored, however, a plan whereby the public school curriculum may leave time for "week-day" religious instruction after school hours in places other than the public schools and without any public school supervision whatever. The Independent Order of B'nai B'rith also has been very active against religious instruction in the public schools.

Religious Education in Europe

It is estimated that 3000 *hadarim* (Hebrew Schools), accommodating 150,000 children, were operating in Poland during the year 1925. In Lithuania, the Society "Yabneh" maintained during the year 89 educational institutions, giving instruction to 7000 pupils. The famous Yeshivath Kenesseth Israel in Slobodka, Lithuania, is said to have about 200 scholars, and the Yeshivath Telzi is said to accommodate a similar number.

The Jewish Press

In the beginning of 1926, ninety-eight Jewish newspapers and periodicals were being published in the United States. This number includes 12 dailies, 61 weeklies, 14 monthlies, three bi-monthlies and eight quarterlies. Of the dailies, one is in the English language and the rest in the Yiddish.

The Theatre

Jewish theatres have been active in many cities during the past year. In the city of New York the theatrical season in the fall of 1925 opened with 13 Jewish theatres. The corner-stone of the Yiddish Art Theatre of New York was laid May 16, 1926. It will be occupied next season by the Yiddish Art Theatre Players. Abroad, the Jewish State Theatre opened at Kharkov, a Jewish theatrical museum in Warsaw, and a Hebrew theatre opened at Tel-Aviv, Palestine.

Libraries

During the past year a number of important collections of manuscripts and rare books were acquired by the principal Jewish libraries in our country, especially by the libraries of the Hebrew Union College and the Jewish Theological Seminary. The total number of volumes in the American Jewish libraries at the close of 1925 was 186,000; in addition they possessed 8500 manuscripts. In Palestine, the Hebrew National and University Library of Jerusalem had at the end of 1925 a total of 110,689 volumes.

JEWISH WOMEN'S MOVEMENT

A NATIONAL Council of Jewish Women was organized in Jugo-Slavia with 30 branches. In many countries the national women's societies held their conventions this year. Especially notable were those of the Union of Jewish Women of Great Britain and the Union of the Jewish Women's Societies in Czecho-Slovakia. Late in the summer of 1925 the Women's International Zionist Organization held its third biennial conference in Vienna. In Bulgaria, the Zionist Women's Societies held their first national conference in 1926. In the fall of 1925, the Jewish community of Berlin decided to grant franchise to women, who up to that time did not have the right to vote in the local elections of the Jewish communities. The question of women's franchise continued to be a bone of contention in the Palestine elections to the Representative Assembly. The Agudath Israel (Ultra-Orthodox) uncompromisingly opposed female suffrage.

JEWISH ORGANIZATIONS

THE year under review marked great progress in the attempt at rapprochement between the opposing parties in the camp of Israel. Abroad, negotiations were carried on between the Agudath Israel and the Zionist organization with a view to affecting co-operation in matters pertaining to Palestinian work. In the United States, a notable event of the past year was the organization of the Synagogue Council of America, composed of representatives of national Jewish religious organizations, for the purpose of furthering such interests as the constituent organizations have in common. The organizations constituting this council are: the Central Conference of American Rabbis, the Rabbinical Assembly of the Jewish Theological Seminary, the Rabbinical

Council of the Union of Orthodox Congregations of America, the Union of American Hebrew Congregations, the Union of Orthodox Congregations of America, and the United Synagogue of America.

The creation of a world Union of Progressive Judaism was decided upon at the International Conference of Liberal Jews, held in London, July 10-13, 1926. The purpose of the union will be to develop Jewish liberalism and to encourage the formation of Progressive Jewish religious organizations in various countries. Noteworthy is the statement made at the conference by Dr. Julian Morgenstern, President of the Hebrew Union College, that a new Judaism, differing both from Reform and Orthodox Judaism, will arise in America.

THE BACK-TO-THE-LAND settlement of Jews on Russian soil was carried on this year on a scale unknown before in Jewish history. In the fall of 1925 the Joint Distribution Committee launched a campaign for the collection of an adequate fund to be regarded as an over-seas chest for the relief of Jews in foreign countries, especially in Soviet Russia. It was first decided that \$15,000,000 be raised in three years, but during the campaign the goal was raised to \$25,000,000. The National Conference on relief was held in Philadelphia, September 12-13, 1925, at which 1,000 delegates of organizations and representative Jews responded. Late in November the Joint Distribution Committee published a tentative budget for the expenditure of the \$15,000,000 sought early in the drive. This showed that \$4,500,000 would go into agricultural and reconstructive work in Soviet Russia, \$1,500,000 toward financing the Palestine Economic Foundation and the rest towards relief of refugees and orphans in Poland, Roumania and other countries. The Soviet Government during the year 1925 allotted 103,500 *desiatins* of land for Jewish colonization in the Ukraine, in Crimea and in White Russia. The number of Jewish families settled on the land during this period was 5,465. During the previous year the Soviet Government allotted 270,000 acres for Jewish colonization. The Soviet authorities reported that about 130,000 Jews were living by farming in Soviet Russia at the present time, and that they have decided to further the Jewish Back-to-the-Land Movement in every possible way. In White Russia, the Cen-

tral Committee of the Communist Party adopted a resolution declaring that the "work of improving the economic condition of the Jewish population must henceforth be an important task of the party."

THE REHABILITATION OF PALESTINE DURING the year the American Zionist Organization launched a campaign for \$5,000,000 under the name of the United Palestine Appeal.

The number of Jews registered as immigrants by the Government of Palestine in 1925 was 33,801. The emigration returns for the same period show a total of 2,151 Jewish departures. The private capital introduced by these immigrants into Palestine during the year 1925 is estimated at a total of £2,000,000.

During 1925 the area of Jewish holdings of land in Palestine was increased from 900,000 to 1,100,000 *dunams*. One hundred and eighty-five thousand *dunams* are held by the Jewish National Funds. The number of Jewish rural settlements at the end of 1925 was 100, with a total Jewish population of about 24,000. The principal crops cultivated by Jewish colonists are: oranges, lemons, almonds, vines and olives.

The Jewish urban population at the end of 1925 was estimated at 114,000 as compared with the census figure of 68,622 in October, 1922. The main center of urban settlement is the Jewish township of Tel-Aviv, with a population of 48,000, as compared with the census figure of 12,862 in December, 1922.

The main centers of industrial development in Palestine have continued to be Tel-Aviv and Haifa. At the end of the year 1925, there were in Tel-Aviv 142 factories and 635 workshops, engaging 3,427 men.

The Jewish Labor Organization had, on February 28, 1926, a membership of 21,000. The Jewish Co-operative Labor Guild, which has become the largest public works contractor in Palestine, employed a monthly average of 2,000 workers.

The expenditure of the Hadassah Medical Organization, the largest health agency in Palestine, during the year of 1925 was £97,375, and its total expenditure in the six years, 1919-1925, amounts to £639,129, the whole of which has been provided by the Jewish women of the United States.

The education department of the Palestine Zionist Executive maintained in 1925-1926, 168 schools at a cost of £136,976.

The total amount of Jewish capital brought into Palestine since the British occupation to March 31, 1926, is estimated to be about £9,786,000.

JEWISH MIGRATION

THE most important fact about Jewish migration during the current year is the paucity of Jewish immigration to the United States. For the first time since 1881 fewer European Jews entered the United States than any other overseas country. As a result of the operation of the Immigration Law of 1924 the Jewish immigration was one-fifth of that of the previous year. Only 10,282 Jews entered the United States during the year ended June 30, 1925; 4,459 entered Canada; 6,920 entered Argentine; about 2,500 Jews entered Brazil and 33,801 Jews entered Palestine.

ANTI-SEMITISM

DURING the year under review anti-Semitic propaganda has greatly subsided. The year was not marked by anti-Semitic utterances of government officials and notables, rather the contrary being true on the whole. Weighty opinions were expressed in opposition to intolerance and anti-Semitism. In the United States, President Coolidge made a notable statement in favor of religious and racial tolerance at the convention of the American Legion of Omaha, Nebraska, October 7, 1925. Noteworthy in this direction is the first official conference of Church and Synagogue, which was held at Olivet College, Olivet, Michigan, August 8-15, 1926. Racial, international, economic and domestic problems were discussed. The conference was under the auspices of the Central Conference of American Rabbis, the Federal Council of Churches of Christ, and the Midwest Council for Social Discussion. Of the many expressions of good-will between Jew and Christian in America during the past year there is worthy of special mention the appeal made by leading non-Jewish clergymen and publicists to the Christians of America to raise a fund of \$15,000,000 to match the funds raised by the United Jewish Campaign for alleviating the distress in Europe.

Abroad, a number of attempts were made in Central Europe to create an international organization of anti-Semites and to take steps to convene a world parliament of anti-Semites in Vienna. During the past year the so-called world convention took place in

Budapest in October, 1925, and proved a complete fiasco.

In Soviet Russia, while all exhibitions of anti-Semitism are rigorously suppressed, the Jewish section of the Russian Communist Party has continued its warfare against Judaism along the lines mapped out by the Russian Communist Party in its campaign against all religions in the country.

NECROLOGY

THE death of a number of Jews who were prominent as leaders of various movements on behalf of their people, or in fields of culture, learning and science, occurred during the past year. The following is a partial list:

BRILL, NATHAN—Physician and discoverer of "Brill's Disease." New York City, aged 65, Dec. 13, 1925.

CHAZANOWITZ, LEON—Author, journalist and communal leader, Berlin. Walchowce, Karpatska-Rus, Czecho-Slovakia, aged 43, Sept. 17, 1925.

EMBER, AARON—Professor of Egyptology, Johns Hopkins University. Died in fire, attempting to save his manuscript, May 31, 1926.

ITTELSON, GREGORIOUS—Physicist, mathematician and author. Berlin, Germany, aged 74, May 5, 1926.

KOHLER, KAUFMAN—Rabbi Emeritus, Temple Beth El, New York City; President Emeritus, Hebrew Union College, Cincinnati. New York City, aged 82, Jan. 28, 1926.

LEVENTRITT, DAVID—Former judge of the Supreme Court of the State of New York. New York City, aged 81, Jan. 9, 1926.

LONDON, MEYER—Former Socialist Representative from the 12th Congressional District. New York, aged 55, June 6, 1926.

ROSENBLUM, SOL—Manufacturer, philanthropist and communal leader, Pittsburgh, Pa. New York City, aged 59, Nov. 16, 1925.

SAMUEL, SIR STUART M.—Former Member of Parliament; former President of the Board of Deputies of British Jews and communal leader. London, England, aged 70, May 13, 1926.

SAMUELS, GEORGE E.—Judge of the Superior Court and communal worker. Oakland, Calif., aged 67, Dec. 27, 1925.

ZANGWILL, ISRAEL—Novelist, playwright, journalist, lecturer, Zionist leader; founder and President of the Jewish Territorial Organization. London, England, aged 62, Aug. 1, 1926.

This Thing of Giving—in New York



NEW YORK is the city where the Jews first committed themselves to the policy of taking care of their needy. This self-assumed obligation has become binding on the whole American Jewry. In no other city in the nation has this pledge been kept so well as in New York. THE FEDERATION FOR THE SUPPORT OF JEWISH PHILANTHROPIC INSTITUTIONS, which does not take in all the boroughs of the city and maintains 91 out of a total of 473 Jewish institutions, during the year raised \$4,500,000 for its needs. Next year it will raise \$5,000,000. Within the last seven years the Federation has raised the stupendous sum of \$35,000,000. The 473 Jewish public institutions in the five boroughs of Greater New York spend \$14,000,000 annually.

The drive of the year, however, was THE UNITED JEWISH CAMPAIGN, which in New York alone netted about \$6,660,000. It was a part of a nationwide drive for \$15,000,000 launched to save the lives of millions of our co-religionists in various parts of the Old World.

Next in importance and enthusiasm was the UNITED PALESTINE APPEAL, to which New York responded with \$1,500,000. The presence in this country of Nahum Sokolov, President of the World Zionist Executive Committee, as well as of Chaim Nachman Bialik, the Hebrew poet, and Dr. Shmarya Levine materially contributed to the success of the drive, raising it to the plane of a Zionist revival.

The YESHIVA COLLEGE BUILDING FUND CAMPAIGN, with its goal of \$5,000,000, was continued during the year. Within the past sixteen months about \$1,100,000 was added to the fund for what is planned to be the greatest academy of theological and secular learning of Orthodox Jewry in the country. Of this sum \$1,000,000 was raised by giving a dinner at which a thousand people paid a thousand dollars each for a plate.

A few months ago the resourceful leaders of the Yeshiva Drive hit upon another novel device to swell their treasury. This time it was a huge music festival held in the immense hall of the new Madison Square Garden. Eleven of the most prominent musical stars in America, assisted by a symphony orchestra, contributed their services gratis.

By Louis Rich

The distinctly urban habit of giving banquets was taken up also by our Jewish farmers and those interested in their work. THE NATIONAL FARM SCHOOL, in a laudable effort to induce the Jews of this country to get busy for a week to "Make a Farmer," set out to gather \$1,500,000 for the purpose. At least one-third of that sum was raised in New York. A public dinner for a throng of representative Jews seated at 51 tables was a feature of the campaign.

Most of the important drives in New York during the past year were for educational purposes. Besides the Yeshiva College drive already mentioned, campaigns were engaged in by the HEBREW UNION COLLEGE, with the goal set at \$5,000,000 for the entire country, but a large part of which undoubtedly will come from New York.

There was the drive of the JEWISH THEOLOGICAL SEMINARY for \$1,000,000. THE JEWISH EDUCATION ASSOCIATION raised \$300,000. Drives were launched for the raising of funds for the UNIVERSITY OF JERUSALEM under the guidance of Dr. Magnes; for the HEBREW TEACHERS COLLEGE OF JERUSALEM, and for the YESHIVAS OF MIR AND SLOBODKA. Figures for the last three drives are not available, but it may be assumed that they run into hundreds of thousands of dollars.

THE UNION OF AMERICAN HEBREW CONGREGATIONS, another Cincinnati organization, last year raised \$50,000 in New York, which is double the amount raised in 1923. The JEWISH PUBLICATION SOCIETY is showing signs of coming back to life. A sum of \$50,000 has been sought and is practically available for the society's immediate needs. A quarter of a million dollars was raised in New York by its Jewish workers for the JEWISH LABOR MOVEMENT IN PALESTINE.

It is impossible to cover the field of Jewish philanthropic endeavor in all its devious and widespread ramifications. For, in addition to those activities that are placed in the spotlight of publicity, there are dozens of undertakings that do not reach the ear of the general public at all. By means of such a quiet campaign a few promi-

nent Jews of New York have been raising an endowment fund of \$250,000 for the Jewish Room of the New York Public Library. The plan is to raise the entire amount in five years. Fifty thousand dollars, the sum needed for this year, has already been assured.

Among the institutions constantly benefited by inconspicuous campaigns are hospitals and homes. Women play an important part in drives of this sort. During the past year the BRONX HOSPITAL thus raised \$1,250,000 for a new structure. An equal sum was collected for the building of the new JEWISH MATERNITY HOSPITAL. A building fund of \$2,000,000 was raised by not more than 300 individuals for a new SANATORIUM FOR TUBERCULOSIS PATIENTS OF THE MONTEFIORE HOSPITAL. It is worthy of note that \$500,000 was pledged by the thirty directors of the institution.

Let us recapitulate the specific results accomplished by the New York drives last year.

Federation for the Support of Jewish Philanthropic Institutions.....	\$ 4,500,000
United Jewish Campaign.....	6,660,000
United Palestine Appeal.....	1,500,000
Yeshiva College Drive.....	1,100,000
National Farm School (approximately).....	500,000
Jewish Theological Seminary.....	1,000,000
Jewish Education Association.....	300,000
Union of American Hebrew Congregations.....	50,000
Jewish Publication Society.....	50,000
Jewish Room, New York Public Library.....	50,000
Jewish Labor Movement in Palestine.....	250,000
Bronx Hospital.....	1,250,000
Jewish Maternity Hospital.....	1,250,000
New Sanatorium, Montefiore Hospital.....	2,000,000
TOTAL	\$20,460,000

The above total, as stated, does not include, besides the sums raised in campaigns and drives that were not given newspaper publicity, also the considerable amounts collected for the Hebrew Union College, the Hebrew Teachers College in Jerusalem, the University of Jerusalem and the Yeshivas of Mir and Slobodka, for which institutions complete figures were not available at the time this report was written.

It must not be forgotten that the raising of tremendous sums of money in America's Metropolis is not a sporadic, nor even periodic occurrence, but a constantly recurring phenomenon, continuing throughout the year. The campaigns, in fact, never cease. They merely appear under a new name and with a changed purpose.

THE VIGIL of THE BRIDE a fantasy

By Regina Miriam Bloch

I SLEEP, but my heart waketh; it is the voice of my beloved that knocketh, saying—'Open to me, my sister, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night'. . . .

"I rose up to open to my beloved, and my hands dropped with myrrh and my fingers with sweet-smelling myrrh upon the handles of the lock.

"I opened to my beloved; but my beloved had withdrawn himself and was gone: my soul failed when he spake: I sought him, but I could not find him: I called him, but he gave me no answer."—THE SONG OF SOLOMON.



SOMEWHERE hidden amid the peaks of Lebanon, where the cedars are crowned with snow and the mountain-spirits flit with dew-thridded eyelids and laughter through the mists that shimmer grey and turquoise in the dawn, there stands a Secret Palace.

None could point the way to wanderers, who would seek it if they knew. At the very sunrise of the world it was already a legend, and, when the angel with the flaming sword drove our first parents from Eden, he sealed up the knowledge thereof in their hearts, so that they forgot it even as the lips of their children have forgotten the language of Paradise and the sweetness of its bowers.

Illustrations
by
H. C. Rude

Now, all about this Palace there are gardens fairer than the hanging gardens of Queen Semiramis that were one time in Babylon. And in them there grow citron and fig-trees, pomegranates and persimmons: there are vineyards richer than those of En-gedi to yield grapes for the wine-presses. There are brooks that meander with sweet babblings like children at play in the sun and wide green spaces starred with violets, the roses of Sharon and the lilies of Ardath and Carmel. And the Palace itself is of alabaster and lapis lazuli; it has casements fretted with gold and braziers of brass; in its courts the fountains plash ceaselessly upon flagstones inlaid with seashells; it has mirrors of silver and its rafters are of fir.

And in this Palace there dwells amid her handmaidens, a woman immortally beautiful, whom the chosen princes of God who are the Children of Israel unto this day, know as the daughter of Jerusalem, albeit they wit not of her dwelling-place. Tall and lissom is she

as the willow of the watercourses, her tire is twined with taches of scarlet, on her feet are little sandals hung with bells, there are onyx earrings in her ears, on her brows are cypress chaplets. And always she weareth the veils of a bride, though none have seen her groom, and this thing is a mystery even to her tiremaidens who fan her in the day heats and play to her at even on the viol, harp and tabor. In the mornings it is their pleasant task to pour spices and perfumes into her bath and lave her hands with ointments and rosewater, while another combs her tresses with ivory combs and puts kohl upon her eyelashes.

In the long passage of years it hath been that the dreamers of Israel have



beheld the daughter of Jerusalem in their visions and being smitten sore by her great loveliness, have desired her for bride. And by their strength of yearning, they have come in dreams to woo her in the Secret Palace of Lebanon, whose road was lost to them on their awaking. And thus it is that many lovers have ridden on the steed of slumber to the lintels of her house and beaten at its gateways of copper.

And the first who came was white-bearded with hair as fine wool and eyes like agates. He passed in unto the Daughter of Jerusalem where she sat at table eating sweet apples and drinking wine from the flagons.

When he saw her, he fell upon his face at her feet. She said in a voice as the running water of Kedron: "Who art thou?"

And he said: "I am hight Abram amid the children of men. I have beheld thee in dreams when the stars hung lambent over the desert and hence I love thee with a love surpassing. Come forth from this quiet home of fountains and be my bride. I will give thee gold of Sephas and a Parphian tent with the skins of wild beasts for a covering and anklets for thy little silver feet."

She shook her head with laughter that was more akin to tears. "Nay, white-bearded lover of my soul," she said. "Thou must go down and build me an empire. Thou hast a father in Ur which is over against Erech and he baketh images of clay and singeth praises to the golden Baalim. Break up his images and smelt his Baalim and make my race mightier than the moons of night and do battle against Chedorlaomer the King, and dwell with a human wife upon the plains of Mamre."

Then Abram plucked his beard and covered his face saying, "O Bride, my presumption be upon my own head as ashes and my pride on my body as sackcloth! Lo! I go forth to do thy service."

And blithely she watched him descend the mountain-tracks from the embrasures of the Secret Palace. Then there came to her divers other lovers: Joseph and Joshua, Nathan and Samuel, kings, prophets, priests and warriors. Yet all she sent on their ways with words of counsel, so that her tiremaidens grieved thereat privily, for they wished for the music and merriment of her espousal.

And Moses came also, but she said: "Take forth my children from their slaveries and the waters of the sea will recede where thou steppest and

thy death shall be dear in the arms of the Lord."

David came tossing his curls from his face, his feet dancing, a harp within his arms, his lips a-tremble with pure psalms; he seemed as the spirit of joy. Him only did she smile upon, for, when he pressed his suit, she did not urge him thence to do her bidding but bent over and kissed his mouth deliciously where he had fallen before her throne. "O roe upon the mountains, O hind before the streams," she laughed, "who murmurest of love in thy veriest youth, thou shalt be with me, as a son with his mother in one abode. Thou shalt sit at my feet and I will teach thee new phrases and inspire thee with hymns that excel the songs of mortals." And thus it was that David alone of all men went often to her palace and her favour was to him the source of all his paeans.

Then Solomon came wearing the double crown of Egypt, but she said: "Raise me a temple unto God, with golden cherubim and pouring vessels and censers and horned altars. And when the Presence of the Lord is upon it in a haze of light, know that I also will be nigh to bless thee." Behold! he builded the Temple of Jerusalem and sang unto her the Song of Songs.

After Solomon there came to her three more lovers: the poets Jehudah-Ben-Halevy, Gabirol and Ibn-Ezra. She wondered at their changing garb, opening her eyes in amazement and asking if the centuries were fleeting faster? And none had courage to tell her that her children were disbanded, her temples in the dust with Zion and all her high places. God who had given her so much wisdom seemed to spare her this keener knowledge. These poets she also bade to hie forth. They died blessing her name—Jehudah-Ben-Halevy amid the ruins of Jerusalem and Gabirol slain by a treacherous Moor.

Now after them none knocked for long ages at the Secret Palace. And the beautiful bride laughed again with a laugh subtle with the sound of sobbing. She called her favorite handmaiden, saying: "O Tirzah, I hear no more the clamour of my populous cities borne on the nightwind amid the hills, no more my lovers come riding bravely in blue and gold with banners and pennants from Canaan, Mizraim and Judah. Bring me my mirror, Tirzah, and let me see if the fault is writ plainly upon my brows."

When the mirror was held to her she laughed again and waved it aside, speaking—"Lo! I am fairer than of yore. The purple is yet in my locks

and my flesh is as a cluster of camphire and myrrh from Sabaea. Alack, why am I forsaken of those I have watched and guarded these many, many days?"

She laid her sweet face between her hands and wept. When she had finished weeping, her eyes were heavy with tears as yet unshed.

The centuries went by in their slow ranks and still she pined there, sleepless and bereaved. And she would hearken no more to the luting and tabouring, she was wearied of fans and games, she cast off her jewels. Only her bridal veils she would not renounce. Ever she sat at the casement gazing over the cedar mountains, mumuring—"My children, my children, where are ye?"—and anon: "My lover, why bidest thou so long? I can hear no song ascending to me from Zion; there is merely a great stillness."

When she spoke thus her maidens looked at one another, not knowing whereof she spake.

Only God knew better.

And she wept again. Tirzah came to her, crying—"There is a stranger without thy gate." She said: "Bid him enter."

When he did thus the tears started to her eyes and she moaned "What grievous sight art thou?"

For his robe was all to shreds, his white hair and beard were clotted with blood, he shook as with palsy and his feet were bare and brent.

He grovelled before her but she raised up in her ruth, saying: "Assuredly, this is no lover! Who art thou?"

And sobbing, he answered: "The Wandering Jew."

She put her hand to her heart, saying—"Why wanderest thou? Verily, I have realms and kingdoms where the elders sit in the gates and the Sanhedrin judge, and dispense charities. Have I not fields of wheat for thee, my son, and lentils and barley? Are there not cracknels in my stores and oil in my cruse?"

He wept on, shaking his head, and the hand about his staff quivered.

"Nay, nay," he whispered at last, "there is no substance left in thy cities. Thy temples are burnt and made to green places where the cattle lie down to sleep, and the bittern and the cormorant bide in thy dwellings. Thy countries are wasted, thy people dispersed; they groan under the heels of oppressors, they breathe in the hatred of tyrants, the laughter of foes; they turn to lies and meanness in distress. They are shot as dogs at the frontiers;

they have no memory of Jerusalem, and no longer is the Lord's name as a frontlet between their eyes, a sign upon their doorposts. And I must wander, begging amid strangers, deathless and alone, forsaken and forgotten."

Then the Daughter of Jerusalem sobbed wildly and snatched him into her arms with kisses.

"O, my son, my son!" she said, "verily I knew not in my Secret Palace, and my heart is fain to break. . . . What are these rags upon thee?"

He said: "These were the garments of the High Priest and the glory of our past, but now it hangs in tatters. Israel remembers it no more and often acteth meanly."

"O, dearest," she said, shuddering in her pain, "and what is this brand upon thy brow?"

"Those are the hot irons and tortures of the Inquisition—the stain of a race preaching mercy and acting vileness which God would not wipe away."

"Alas, beloved!" said she. "And what is this blood clogging thy beard and dyeing it so blackly?"

"It is the blood," he answered, "struck from the blow of the tyrant's iron foot. He stamped upon my face and hurled his ikon at it. He binds me closer than the Pharaoh and worketh my keen bones through my flesh. Even as I slaved in the lands of past bondage, I toil for him: only his scourges are new creeds of charity and his overseers wear the vestments of priesthood."

"And why, life of my spirit," she questioned further, "is thy voice so anguished?"

"It hath good cause," he groaned. "The voice that praised thee to a harper's strain hath cracked in the blast of the steppes, hath screamed in the rack of the torture-chamber, hath brast in the agony of the pogroms and failed of its crying against fiends."

And, still embracing him, they wept



together and the blood and marah of his tears stained the white linen of her garments.

Then she laved his feet in hyssop and the Balm of Gilead, and put his staff into his hand again humbling herself entirely before him. When he rose refreshed, she pointed at the doorway and said: "Go forth, my roaming child. Wander on and speak to my scattered children in the cadences of pain, as a trapped lion roareth against the thongs of his betrayers, crying:

*"WATCH and wait, O Israel.
Forget not to watch and wait.
Are ye not the watchmen of God
and bear the faith of His hosts?"*

*Remember thy
Daughter of Jeru-
salem, O Israel; she
still liveth and her
Father liveth also
and He assuredly
hath not forgotten
the Covenant that
holdeth ye to Him.
Though ye wander
and are dispersed
amid the nations and
cast as bread upon
the waters of the
world, rise up sing-
ing Hosannah and
Selah. O Israel,
watch and wait, for
the dawn cometh,
albeit the night is
long."*

She stood erect with flashing eyes. Tottering as if beneath a great splendour, the Wandering Jew went forth from her presence.

She watched him stumble down the mountain-path with his weak, bruised feet, even as she had watched Abram and Moses, Solomon and David and all her great and gallant lovers of the past.

"Hearken, O Tirzah," she said wide-eyed, clutching her tire-maiden. "Dost thou not hear it?"

"What, O glory of women?"

"The clanking of his golden fetters in Heaven," she whispered. "How he strains and strives to break them!"

Yet the time is not ripe, and the golden chain resists. Ah—h! I catch a glimpse of his purple mantel and smell the perfume of incense. Alas! now—now he weeps and sinketh back amid the Seraphim."

And full of longing, she stretched her hands towards the sinking sun.

"O, my lover, my bridegroom," she wept. "Messias, O Messias, come soon, come soon!"

Slowly the sun sank down behind the Cedars of Lebanon. . . .

And in the Secret Palace the Bride mourned her long vigil. . . . But the Wandering Jew had fared forth into the world, bearing the message that will never die and which the Holy City alone can restore. . . .

Where Deborah Chanted

By Don Glassman

WHEN Deborah, the seeress who dealt out judgment to the Israelites beneath a palm tree in the hill-country of Ephraim, saw the oppression of Israel at the hands of the Canaanites, her heart ached.

And calling Barak, the son of Abin-oam, she filled his mind with stories of oppression and desolation, and confided to him her plans for delivering Israel from the tyrant Sisera, captain of the Canaanite host. If he would promise to lead the Israelites, she would draw Sisera and his army into the river Kishon, where they would surely be slaughtered or drowned:

And Barak said: "If thou wilt go with me, I will go, but if thou wilt not go with me, I will not go."

And Deborah answered: "I will surely go with thee . . . for the Lord will give Sisera over into the hands of a woman."

Ten thousand men from six tribes answered their summons to battle. Rudely equipped, and without shields or spears, the Hebrews marched to the plains of Esdraelon to face the superior forces of Sisera and his nine hundred chariots of iron.

And Deborah, mother in Israel, chanted:

*"THE kings came, they fought;
Then fought the kings of
Canaan,
In Tanaach by the waters of Me-
giddo. . . .
The earth trembled, the heavens
also dropped,
Yea, the clouds dropped water. . . .
The stars in their courses fought
against Sisera.
The brook Kishon swept them
away."*

Rain from the heavens fell in torrents; earth and mountains quivered and quaked; Kishon, gushing to the sea, swelled and flooded the plain. The Canaanites wallowed in the muddy waters. Their chariots barely crept; the horses shrieked and snorted.

Sisera jumped from his chariot and fled. Barak pursued. And all the followers of Sisera were slain; not a man was left alive.

And Deborah sang how Sisera fled to the tent of Jael, the wife of Heber:



Dr. James H. Breasted

*"WATER he asked, milk she
gave him;
Her hand she put on the tent-pin,
And her right hand to the work-
man's hammer;
And with the hammer she smote
Sisera, she smote thru his head.
At her feet he sank, he fell, he
lay;
Where he sank, there he fell down
dead."*

We can imagine Deborah, the fierce, rugged champion of her people, poised on a mound at Megiddo, head uplifted, arms outstretched, singing her war song to the heavens, while the Israelites stood below, overawed by the inspiring spectacle.

With consummate artistry and surpassing irony, she ended her song by relating the agonies of a mother:

*"THE mother of Sisera thru the
lattice:
'Why is his chariot so long in
coming?' . . .
Yea, she returneth answer to her-
self:*



The Mound of Megiddo

*'Are they not finding, are they not
dividing the spoil?*

*A damsel, two damsels, to every
man;*

*To Sisera a spoil of dyed gar-
ments,*

*Two dyed garments of broidery
from the neck of every spoiler.'"*

And Israel was delivered from the Canaanites!

Where Deborah chanted, where Elijah ran thirty miles before Ahab's chariot, where King David wept for his son Absalom, where Moses led the Israelites—the Promised Land, where today a great, glorious culture is being revitalized—at this place also raged the first battle of which history has preserved a record:

On May 15, 1479 B. C., the Pharaoh's warriors assaulted the King of Kadesh and his allies with such fury that the dead lay strewn, the story tells, like fish stranded by the tide. Led by Thutmose III, the Egyptians besieged for some months the walled city at the pass on the slope of Carmel Ridge. Victorious in his assault, he cried:

*"BEHOLD it is the capture of a
thousand cities—the capture
of Megiddo!"*

Aye, the site of a thousand cities and countless battles! Here Jews, Christians, Mohammedans, and heathens killed and were killed. Megiddo marks the passageway between two continents where civilization was cradled. Megiddo—the classic battleground of the Scriptures and the periods before and after. The very name epitomizes war and battle!

INSATIABLE science, dissatisfied with the incompleteness of its present record, and confident that the whole truth about Megiddo has scarcely been touched, now seeks to go further than mere Scriptural and temple-wall records.

A huge archeological expedition from the Oriental Institute of the University of Chicago has already constructed a permanent encampment on the site of Megiddo and has begun actual excavation into the historic mound. Four hundred native Arabs are employed to do the hand labor.

A noted student of history, a man of wide learning, and a magnetic personality, Dr. James Henry Breasted, Egyptologist, author and head of the Oriental Institute, directs the project. Funds sufficient for five years of field work have been contributed by John D. Rockefeller, Jr.

The expedition's quarters consist of a series of connected stone buildings on the barren plain of Esdraelon near the base of the Megiddo Mound.

During many years of Oriental research Dr. Breasted has constantly unearthed evidence pointing to the colossal significance of Armageddon. It was he who interested Rockefeller in the soundness of investing vast sums of money in a barren, desolate hill isolated from all signs of habitation.

Armageddon is not the only expedition Dr. Breasted directs. For two years one has engaged in deciphering temple wall inscriptions opposite Luxor, Egypt, on the flood plain of the Nile. The hieroglyphs and scenes carved on stone are being salvaged for posterity before they are forever erased by the hand of time. At least several square miles of rock walls are being photographed and interpreted with painstaking care. Incidentally, it is one of these temples, Amon, that bears the record of the earliest battle known to man—that between the King of Kadesh and Thutmose III at Armageddon, in 1479 B. C. Another expedition works in the great Cairo museum deciphering Egyptian coffin texts.

Megiddo lies in northern Palestine on the north slope of the Carmel Ridge, overlooking the Plain of Esdraelon, about twenty miles inland from the port of Haifa on the Mediterranean Sea. A peculiar topographic condition has determined its historic significance. While most of the ridges of Palestine trend north and south, there remains one elevation, Carmel Ridge, which runs east and west, forming a natural barrier difficult to cross except by a narrow pass. At the northern end of this strategic ridge stands Megiddo and the Plain of Esdraelon—battlefield of the ages.

On such a site, Megiddo commands the military passage between two great continents. To the east, it is bounded by a high mountain chain and the Arabian desert; to the west, by the Mediterranean Sea.

The Plain of Esdraelon is a level natural amphitheatre in the shape of a triangle of about 300 square miles. Its south side is formed by the Carmel Ridge, and the north side is bounded by the 1000-foot bluffs of Galilee. To the east, flows the river Jordan.

Here Alexander the Great thundered through on his way to swoop down upon Egypt, and a second time he passed bound for the conquest of the Persian Empire. Here marched Antiochus the Great and his engines of destruction; and in their times, Vespasian, Pompey the Great, Titus, Mark Antony, and the heathen hordes of Cleopatra. Here Gideon butchered the Midianites in a stealthy night attack;

here Elijah the prophet slew 850 prophets of Baal while they feasted at Jezebel's table; and here Josiah met death by an arrow from Necho's hosts.

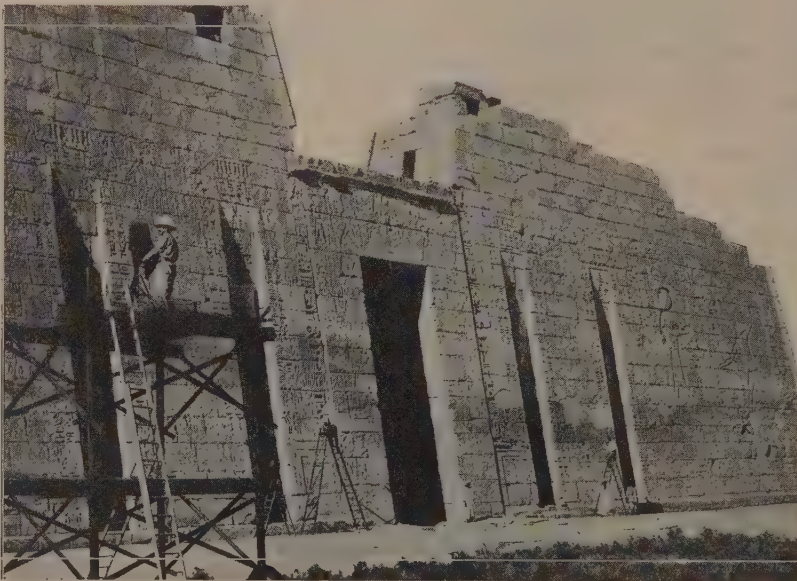
Deborah, fierce and triumphant, here succeeded an army; over this plain swept Jehu in pursuit of King Ahaziah; on this site the followers of Holofernes slept and were betrayed by faithless Judith; past here stormed the African hordes of Cambyses, Zenobia, and Sennacherib.

Later, Christians built churches on Esdraelon, and wild Arabians, sons of Allah, shrieking death, pounced on their villages and blotted out their lives. And for 500 years only Allah was worshipped in the land of the Chosen-People. From England came Richard the Lion-Hearted leading the Crusaders. On Carmel Ridge fluttered the red cross banners of the Hospitalers; St. Louis journeyed here from France.

In 1799 Napoleon Bonaparte marched through on his way to found an empire on the Euphrates river.

The crowning climax to this story of unending strife came 119 years later, during the World War, when General Allenby, hastening from Egypt, and following the inevitable route of his predecessors, faced the Turkish trenches on Carmel Ridge. Megiddo still holds the passage between two worlds! General Allenby's maneuvers in defeating the Turks followed those of Thutmose III, forty centuries before.

The Mound of Megiddo consists mostly of accumulated debris from successive settlements. Mud-brick walls, washed by the rains, collapsed to join the refuse, and form the foundation for a new settlement. A continuation of this process left a mound built layer upon layer like pages in a book. Some of the layers probably overlap, for rock disintegration proceeds at varying rates. It is by removing these layers as carefully as possible that Dr. Breasted hopes to decipher the chronology of events, much as the geologist reads earth history from stratified rock.



A Temple Wall that tells of the first battle of history. The man on the platform is photographing the wall foot by foot

This method is a distinct advance over the usual one of boring a hole into the deposit. For altho, in the latter method, some relics are discovered, it is difficult to establish their time relationships. When the site is stripped of its layers, nothing can be lost, and correlations are accurate.

Here, where history's first recorded conflict raged, St. John, the prophet-writer of Revelations, forecast the last battle of time:

*"THEY go forth unto the kings
of the earth and of the whole
world to gather them to the battle
of the great Day of God Almighty
. . . . and he gathered them to-
gether unto a place called in the
Hebrew tongue Har Mageddon."*

Directing the field work of the expedition are Dr. Clarence S. Fisher, formerly in charge of excavations for the University of Pennsylvania, and Dr. Daniel F. Higgins, a geologist from the University of Chicago. A few other Americans complete the scientific staff. An Egyptian foreman recruits and trains the Arabian laborers.

"What shall we find?" Dr. Breasted responded to a query. "Undoubtedly a palace, for Megiddo always was the seat of some robber king who levied toll on passing commerce. We shall uncover relics of numerous cities built by many peoples, for Megiddo was the seat of a high civilization long before it fell into the hands of Hebrew barbarians.

"It is almost unbelievable, but the city was only 1,000 feet in length and considerably less in width. This is the usual case with ancient cities. The Athens of Pericles, for instance, could be traversed in five minutes.

"For many years I have looked forward to making excavations at Megiddo. I visited the site in 1920 and 1923, and am sure that the town is there—I myself have paced the stone bastions of the city walls."

What a paradoxical phantasmagoria Megiddo presents! What a spot for uncovering the past! What splendor and misery stalked here: a magic lantern brilliantly colored by saints, prophets, kings, queens, shepherds, toilers, slaves, and soldiers!

*"IRON Age piled on Stone Age,
Steel Age piled on Iron Age—
Piled high—high—high—high;
High as the Mound of Megiddo."*

Communications

Editor, THE B'NAI B'RITH MAGAZINE:

IN your June number, apropos of the wish expressed by some of our brethren for a Jewish University, you ask, "Shall We Establish a Ghetto University? . . ."

For years our fellow citizens, the Catholics, have been maintaining thousands of parochial schools, hundreds of boys' and girls' colleges, and a number of universities. Are these "ghetto institutions?" Are American Catholics isolated from the business, the professions, and the politics of the United States?

American institutions were originally established as Protestant institutions with Protestant chapels. Pride and self-preservation prompted the Catholics to establish institutions of their own. They do not seem to have any regrets, as these institutions continue to grow in number and importance. For the same reasons, we should also build our own nest. More than that, there is among American students a strong feeling against their Jewish comrades. It is on account of this feeling that tests and other measures have been devised in an effort to find a polite way to keep Jews out of colleges.

There is a Jewish parochial school, the Yeshiva Yankof Yusef of New York, which has produced thousands of students rivaling those of the public and high schools, and who are on the honor rolls of our colleges and have in addition a good stock of Hebrew and throughout life a clean record. Jewish parochial schools are laboratories of good American citizenship and also of good Jewishness.

NISSIM BEHAR.

Editor, The B'nai Brith Magazine:

A COPY of your magazine which comes to the Roslyn Public Library has been for some time of unusual interest to me. As a result of some of the articles which I have read, I am going to ask if I may not make this suggestion.

I have noticed in certain articles in your magazine, and in conversations with some of the Jews of my acquaintance, certain touches of bitterness. I do not wish to enter into that controversy at all, but I do ask if the Jews themselves are not, in certain respects, too self-contained?

What is a Jew?—How many of us really know? We find it hard to hate or to scorn those people we really, truly know.

Quite recently a committee in Seattle awarded a cup to that individual who was considered the most valuable Seattle citizen. The committee was almost, if not quite, unanimous in naming Nathan Eckstein. I believe there was not one Jew on the committee, I believe the whole city of Seattle approved the award. The people know Mr. Eckstein and approve of him, but how many really know the answer to the question, "What is a Jew?" How many Jews will help answer that question? Would it not benefit the Jew to let the rest of the world know what he is?

I really got this idea back in 1918, when I was in Camp Lewis, Washington. The lower floor of one of the buildings in my company was turned over to the Jewish Welfare Board. Due to the cordial treatment we received, many of us dropped in there rather than go to another welfare building in camp. I managed to strike up an acquaintance with Captain Rosen, a rabbi. I talked with Dr. Rosen many times and finally I began asking him questions about the Jews: What they were? What they believed?—and I know that that one man totally changed my previous conceptions. Call it propaganda, or call it what you like, I am sure that a well constructed, definitely promulgated program of enlightenment would have beneficial results. I may be wrong, but I believe that even in those sections where there is anti-Semitic activity something would be accomplished.

L. E. FORBES,

Superintendent, Roslyn (Washington) Public Schools.

Editor B'nai B'rith Magazine:

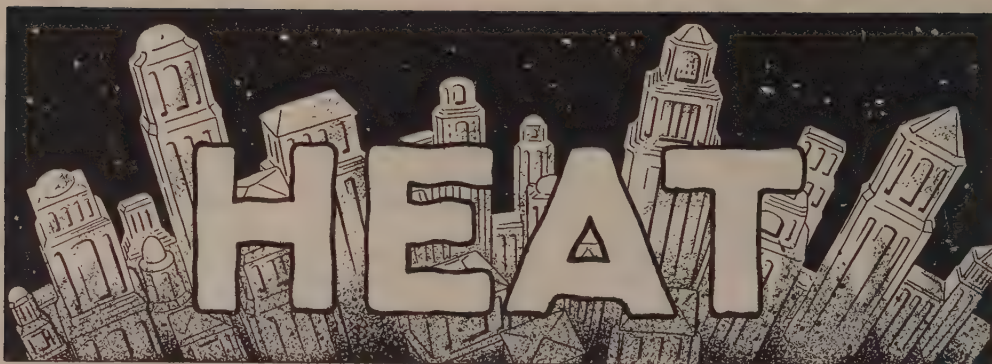
PRIOR to the last year, B'nai B'rith was nothing more than a name to me, since I am a woman. However, it became a reality with the establishment at our University (Ohio State) of the B'nai B'rith Hillel Foundation. Having taken an interest in its manifold activities, having been privileged to help shape its destinies, I realized how truly magnanimous this force called B'nai B'rith must be.

I not only wish to express my gratitude for such a center at Ohio State University, where Jewish students may become more cognizant of their Jewishness, or already cognizant, may glory in their heritage, but for the splendid idealism which it inspires.

Still in its infancy, this Foundation already has accomplished wonders.

F. B. THAL.

Dayton, Ohio.



HE East Side. Stanton street, Rivington, Clinton. What names for the Ghetto. What streets, what homes. For a shower to wash, cleanse, purify it all!

Night. Hubbub. It's after a rain. There are stars in heaven—little golden stars in heaven. A great peace reigns there. A great peace reigns somewhere on earth too. Not here. Somewhere. Somewhere not far away.

Summer. A flaming heat. A gray dusty flaming heat. The sweat of many bodies. Big bodies, little bodies. Perfumed, rugged, soft, unwashed bodies. And all these sweat. Sweat—sweat—sweat. Sweat of agony, sweat of grief, sweat of laughter; sweat of fish, meat, cards, gas-water. . . .

A senseless excitement. A perpetual, unceasing clatter, whir. There is Allen street above, the East river below. Here a car rushes by with a screeching, irritating grind. The horn of a taxi. Oh, this useless exhaustion. This constant strain on people's nerves, on people's sensitive bodies, souls. These many premature deaths. Not a single calm face. Eyes protruding, white, ashen eyes, worn out, wasted; but still seeking, still eager, desirous.

The heat. Girls' necks left open. The heat. It presses. It torments. It overcomes. It urges you on. You hustle.

You are in a fever. In some it's inspiration. Inspiration born of exasperation, continuous self-denial, over-indulgence, anguish, despair.

You hurry along. Up the roof—up the roof! There is your haven. Compose yourself. Watch those little peaceful stars. Look at them—look. Look insistently, intently. You want to make up somehow. You have to. All the time lost. Your lost life. You must make up. So you gaze at the sky. You endeavor to take it all in

By Max Robin

—take it all in with one gaze. There is an eternity above that you want to reach, to take refuge in.

The East Side. Heat—flame—dust. It's dry. It's suffocating. And here one yearns, strives, fails. A heart is broken, a life is lost. What matters it? What is a life? It's nothing—it's everything.

A life lost. But who knows, who sees, who can tell? There is this movement proceeding as usual. There are others taking up the struggle—resuming it—beginning all over. And so on—forever—forever.

There is a longing—an unknown longing—brought over from somewhere—brought to wither here. A longing for beauty, power, money, love. For an ideal perhaps. An ideal that changes, diminishes, fades away, with time. All resolving itself ultimately to this: making a living.

Hurry—hurry—hurry. One is excited, bitter, mad. Ah! To bite—to rush—to triumph. To get there sooner. Out of the way—out of the way—out of the way, you scoundrels!

"Weiber pickelach, pickelach, pickelach!" rises the home-going hawker's voice in a burst of energy that an inner heat, more pressing than the one without, prompts. A late bargain. Must sell out. Only six cents a dozen. "Long Island pickelach, weiber! . . ."

And the stars above. God! to attain that calm! to soar those heights! There is a tug at the heart, a breathlessness, a palpitation, a mounting of spirit, torn loose, freeing itself at last from the body. . . .

The little stars look on. They look on and smile. Those little stars have seen so much. They are old—old. Before them the earth changes and

they continue to look on complacently and smile.

Smile on little stars. Man's aims soar above you—far, far above you. Man's ultimate aim is not material. Smile on. . . .

Or perhaps those little stars are mourning. Mourning at the brief senseless span given to man, being so frequently abused. Winking sadly at his wasteful ardor, all-consuming, all-sacrificing seriousness, profound thoughtfulness, thoughtlessness, vanity, ambition, pride. . . .

Stars twinkling unintelligibly, pitifully, at this long, endless game, going on, going on, going on before them. A game with victims, tragedies, disappointments, woes; a game having also its triumphs, exaltations, ecstasies and joys, recurring always, and seeming forever new. . . .

Smile on little dim twinkling stars! There is an aim, a meaning in this struggle, in this rushing ardor, in these victims, victories, defeats. There is an aim in life, an all-powerful urge, a purpose, that cannot be defined, that cannot be terminated. See it keep up through the ages defiantly under your eyes. There is an aim in this, a purpose. And it will not, cannot cease—unless. . . . Unless, envious of the success and glory of man, one of you be sent to trip the earth in its course and crush us, ending thus, in one instant, what it has taken all of time to create. . . . But even then we shall manage probably to continue somehow! . . .

"Weiber pickelach, pickelach, pickelach! . . ."

THEY are studying on the East Side. Studying in earnest. Studying hard, alone, usually unassisted. One rises; then, maybe, there is a vital force added to the world. But three

others fall. They are studying—studying on the East Side. . . .

The student. He is not a type. It isn't the time, nor are the environments favorable, to make of him a type. He is a plain, every-day person. A sweating, struggling young man. Living on Essex street, Madison, Montgomery. Working daytime, studying at night.

Books, books, books. An inexhaustible supply of books. Books that are all alike. Books that bore, torment, exasperate one in days of spring.

An eternal repetition of courses, an eternal fingering of text. An unasimilable absorption of formulas, figures, meaningless, uninspired technicalities, that won't mix with the blood, with youth and its hunger of soul. A cruel task of repression, adaptation, mutilation of self.

It begins in the evening school. There the foreign student, arduous, seeking, strikes up friendships, that may last him through life. He strives to impress the teacher, stays with him late, discusses seriously, though modestly, about Russia and America—the old life as contrasted with the new. He feels mature, even when he is hopelessly amateurish. Then, when he is absent from school, the teacher writes to him. And he feels flattered, feels himself lifted above the others.

The Eron preparatory school is next ready to receive him. The initiation fee is small. He gets a receipt. Monthly payments would follow.

And into the student's mind there have now entered new subjects, new terms. Counts: sixty or seventy-five. Regents exams. A busy, busy few years to come. How old would he be at the end? —But who cares! Youth is prepared. Youth feels the equal of all tasks. The student is elated.

It begins. Years of unremitting grind, slavery, subjugation, forgetfulness; a deadening of instincts, dreams,

impulses. Gray, crushing years they are.

The student has had to compromise. Instead of college he has entered Cooper Union. College is expensive. One needs money—money. So it's Cooper Union. Cooper Square to pass, every evening, every evening. Geometry, algebra. Then calculus. Then—then the engineer!

A heroic, obstinate, monotonous, joyless, obscure, unrewarded struggle. The goal gradually losing its glamor. Life narrowing, narrowing itself down. Till one feels surrounded, enclosed, helpless, in despair. The soul is white-washed. There is an exhaustion—an inner exhaustion—that can no more be relieved.

The student drops out. He doesn't

How can one proceed with this? The Cooper Union atmosphere. A detail of mechanical drawing—boards—squares. All mechanical devices. To be free from it—free from everything! What had he done with his life. . . .

But those who stick. They graduate. They have changed much. But who doesn't change? Friends don't recognize them. A different voice; the smile, the hands, the walk,—all different, altered, uglified forever. For what? . . .

But people respect the finished student. They know he has struggled. But it paid. He has come to something. An engineer. Quite an accomplishment to be an engineer. There are others, just now beginning, beginning the same thing over, who envy him.

And the engineer, who had ignored all that was urgent and pressing, nearest to his mind and heart, all that deserved and demanded to be observed and meditated upon, is now considered prepared for life. He is lucky to land a job paying thirty dollars a week to start.

* * *

BUT the beginning! The charm, the deception, the charm in the deception, of the beginning—of this, of any, of all beginnings!

The student has just arrived. Arrived from Russia. He has been a student there too. Has completed four

classes at the gymnasium. Although his father, on taking him up to his shop, for an exhibit, has told the manager, the designer, the boss, all the pressers and operators, that he has done eight, causing his son an agonizing embarrassment. From the shop, on the tenth floor, he had looked down upon the city beneath. It was summer. Straw hats moved and moved over the narrow streets. Afar was a park. Later, down with the freight elevator, he crossed that same park, with a huge building, slender, like a church, over it, which, his father had care-



"Weiber Pickelach, Pickelach, Pickelach"

want to. It had cost him so much. But it must be done. Perhaps he has failed in a subject. And he is disgusted. His family needs his help. Need—need—need. A bloodlessness—a want. Then himself. He would still save himself. Where had he drifted—what had he done! He still catches a glimpse of the beautiful, the sublime. He has been to City Island on a Sunday, he has watched a rare distant sunset, he has heard a mental echo of the Volga Boatman's Song. Ah. The Volga. Russia. Spring. The past. The future. . . .

fully instructed him, it was improper to stop and gaze upon, for every passer-by would then suspect that he was a greenhorn. The youth, muttering, had tried, in vain, to explain to him how unjust it had been to exaggerate to those people the number of classes he had done at the gymnasium

The student is hungry, expectant, sensitive, trustful, bewildered. He is ready to do anything. He feels himself capable. What would stop him?

He has mastered his English. Through with the "this" and "that" stuff at school. Much good did the training do him! He speaks the language all his own way anyway.

But. He is beginning to know America. He is a bit disillusioned. Those early generous emotions are dampened, their ardor has diminished. The first dust has had time to settle on his mind, vision, imagination. Life spoils, deforms, sobers, stuns

Then, a discovery—a belated one. His local library, that he hasn't till now dared to enter. He has been timid, afraid. He felt he would be trespassing on private territory.

But he is in finally!

The Seward Park Library. Cool inside. Some plants. A musty smell. The books perhaps. Quiet. One could study here, one could contemplate and achieve something of importance.

The clerks are friendly—friendly even to the foreigner. Deft fingers they have at writing the numbers inside the book-cards. They are not marriageable—not pretty. But their work they know well. They are born librarians.

And here—what a surprise! A familiar face. A friend—a teacher—a philosopher and guide. Tolstoy! A portrait of Tolstoy, the magnificent, the colossal, standing barefoot, bare-headed, his expression coldly contemplative, with fingers tucked into his belt. Tolstoy—the peasant—the land—Russia

Russian books here. Chernishevsky's "What to Do." Yiddish books. Books in all languages—on all subjects. What a treat to be able to take them home, take any of them, for two weeks, for nothing!

Young Jews lounging here and there. Few of them reading, most looking out.

Some asleep. The park outside. A man selling lemonade. East Broadway, flat, wide, unadorned. The Forward building rearing its head inappropriately. Now some young American girls with loose curled hair jauntily coming in. They are giggling, feeling at home here, feeling at home everywhere. The foreigner is embarrassed. The place is not his. He is afraid to take an unnecessary step—afraid to lay a hand on this thing or that.

Time passes. Already he too feels at home in the library. He is bringing with him a friend. Breaking him in. Showing him the way to light. And he feels proud. Hurries. Now he is the hero. The friend follows him timidly, envious. —So it goes.

There is a doorman in the library. He is a friend of the students. A man past middle age, past everything in fact, his life a mystery. He wears a skeptical smile and never tires of uttering generalities.

He is a Jew too. But a strange one. A type—short, shrivelled, with curly shining hair and old polished clothes. He is extremely indulgent with the students. Talks to them familiarly about everything. Seems to sympathize with them—with every human being. He can afford it now, being disillusioned by life. He has been everywhere; has seen, experienced, given up everything. He has no home, nor family. Now he is in this library, on the East Side, quiet, orderly, smiling calmly upon the ever new faces, speaking in hushed, gentle tones. And the students feel flattered to be counted as friends by this—official.

Saturday. It's afternoon. After work. Hot. A standing heat, without a breeze, without the scent of flowers, water, grass. Seward Park is vanquished. Seward Park is overcome by the blasting heat.

In the library, on the second floor, the young student sits. He sits and struggles. Writes. A composition. A composition on Socialism.

For hours he has been sitting thus. Consulting the dictionary, encyclopedia, books. He writes. The work is hard. A difficult subject. He is himself a socialist. Convinced that he is suffering "under the oppression of the present economic system." And he is sincere. He must write his com-

position. He must finish it. And it must be done well.

A younger brother, in knickerbockers, visits him occasionally. Hasn't he done yet? He speaks English with less of an accent—plays with the boys in the street—is more of an American—came here young—can skate on roller skates—does not have to go to the shop. He is impatient. Not done yet!

"Soon—soon—" he is told, in a whisper.

Walks out, returns. Sits opposite his brother. Watches—admires—is inclined to cry—scold him. What a shame! Why doesn't he go? Why does he make him wait? Ah, let him quit—finish—drop this thing altogether. And he too is supposed to be a socialist; has been given to understand by his brother that he was one. He is endeavoring to be tolerant.

Impossible. He wants his coffee and cake—coffee and cake at Max's Busy Bee. It's hot. And his student brother has been lecturing him on the harmfulness of cake and coffee. Nonsense. Never mind. When would he be through? . . .

They start at last. The brother is fatigued. But he has finished. Completed his essay on Socialism. Tells it to the man at the door. A noble task, this, he imparts through his fatigue.

And walking, he is trying to give out the salient points to his little brother. Let him also know. Let him benefit by his education. He will have it easier when he grows up.

The boy, fresh, elated, is striving to give the impression that he is interested. In reality he is not listening. How can he? He has one consuming desire, one thought, one conscious and sub-conscious aim: cake and coffee at Max's Busy Bee! A weekly Saturday afternoon treat from his elder worker-student brother.

And the sun is setting over East Broadway. A plain, red, tired sun. It's unbearable, suffocating here. But perhaps elsewhere—elsewhere it may be different. Grass, a breeze, water. . . .

Soon the stars, calm stars, old stars, golden stars, little golden twinkling stars, will appear, and they will smile, and perhaps mourn, over this—Rivington street, Clinton, Stanton, Allen,—for the struggle, with its victims and heroes, will go on, on . . . unless. . . .



Lawyers and Lawgivers

An Appraisal of the Jewish Contribution to Legal Science

By Robert S. Marx

IT is impossible to appraise the contribution of individuals to the science and practice of law within so brief a period as the past year.



R. S. Marx

Law is of such gradual development that specific contributions are not apparent until a period of many years.

Foremost among any list of those who have contributed to the science and development of law

within the past two generations, in any year, and regardless of religion, stands the name of Louis Dembitz Brandeis. Prior to his appointment to the Supreme Court of the United States in 1916, he devised and established the Massachusetts system of savings bank insurance and pensions for wage earners; sustained the constitutionality of the eight-hour labor laws in numerous states; and contributed as counsel for the public interest to the social development of law in various fields. Since his appointment to the Supreme Court of the United States, his opinions rank high with the opinions of Mr. Justice Holmes in their championship of constitutional progress and of liberal legislation.

Beside Justice Brandeis it is fair to place the name of Benjamin Nathan Cardozo, who has been a justice of the highest court of New York for many years. His opinions are among the clearest expositions of the law that are to be found in the reports of any state. His appreciation of the social value of law as distinguished from the technical legal conceptions of most lawyers has been a great impetus to the forward movement of legal reform. His publications, including "The Nature of the Judicial Process," have been marked contributions toward the literature of the law.

No jurist stands higher in America than Julian William Mack, whose varied services in establishing the first juvenile court of Chicago in 1904, as a judge of the Federal Commerce Court, as chairman of the War Risk

Insurance section during the war and as a United States Judge for many years, needs no introduction to Jewish readers.

Other Jewish jurists who have achieved special prominence are Irving Lehman, President of the Jewish Welfare Board and a judge of the highest court of the state of New York; and Henry Horner, judge of the important Probate Court of the city of Chicago, whose administration of that office has just received the practically unanimous approval of the entire bar of the county.

No practicing lawyer has contributed so much during the past decade to the development of an entirely new field of law as Aaron Sapiro. His legal genius is largely responsible for establishing upon a legal and constitutional basis the great farm organizations in the United States, and enabling the farmers of America to market co-operatively millions of dollars of their products annually.

During the past two years he formulated the plans and sustained the legality of the largest co-operative organization in the world—the successful Canadian Wheat Pool—including in its membership more than a hundred thousand farmers of Western Canada. An astounding percentage of the laws affecting agriculture passed by Congress and by some forty-two states of the Union were drafted by him.

He is the first Jew to force Henry Ford before the bar of justice and to compel him to account for his libelous attacks upon the Jewish people. In spite of Ford's repeated efforts to delay the trial of this case, it has now been definitely set for trial during this coming winter by the Federal Court in Detroit and will be an event of outstanding interest.

Although it can not be said that a trial lawyer contributes much to the advancement of the science of law, there is no question about the fact that two Jewish lawyers, Max David Steuer and Samuel Untermyer, continue to be the leading trial lawyers of the nation.

Louis Marshall has been and still is

an outstanding figure at the American Bar. Two other New York lawyers have distinguished themselves by public work during the past year. Julius Henry Cohen has been a leader in the American Bar Association and is largely responsible for the adoption of the Federal Arbitration Act and for the enactment of numerous state laws in behalf of commercial arbitration. Nathan Straus, Jr., as a member of the Senate of the State of New York, has successfully sponsored much needed social legislation and is the author of the New York bill making it compulsory for automobile owners to insure compensation to the victims of automobile accidents.

Among the professors of law, none has done more in the past few years to further needed reform in both criminal and civil justice than Felix Frankfurter, of the Harvard Law School. He was co-editor with Dean Roscoe Pound of the Criminal Survey of Criminal Justice and his numerous articles and publications are of outstanding merit.

As professor of business law in the Harvard Graduate School of Business Administration, Nathan Isaacs has done noteworthy work, particularly with respect to the law of business and the preparation of proper forms for business institutions.

Max Radin, of the University of California, has also attracted attention by his brilliantly written articles which have appeared in the leading law publications of the country.

Necessarily these are but a few among the many Jewish jurists and professors and among the many thousands of practicing Jewish lawyers who are contributing in a greater or lesser degree to the accomplishment of justice by the process of law.

Frequently the lawyer whose name is unknown to fame is the one who makes the greatest contribution to his profession.

It is a gratifying thought that throughout the land, whether in private practice or on the highest courts of the land, Jewish lawyers are serving with honor and are generally among the leaders of progressive movements for the advancement of their profession.

B'NAI B'RITH MANUAL

PROFESSOR SAMUEL S. COHON, Editor

POCKET EDITION

Publication of the B'nai B'rith Wider Scope Committee

Will Be Ready for Distribution in October

What is Judaism?

Jewish Home Life

Holidays

History of B'nai B'rith

Anti-Semitism

The Bible

The Talmud

Jewish Education

Jewish Social Service

Zionism

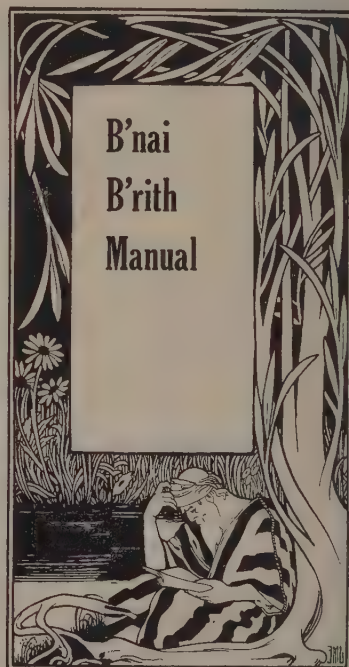
These are but a few of the subjects treated.

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The Jewish Medical World in 5686



AS in ages past, the followers of Rambam continue to minister to the physical ills of their fellowmen. Fortunately, there has been no sign of a "numerus clausus" to deter the large numbers of Jewish youths who are attending medical colleges all over the United States. The roster of the Diplomats of the National Board of Medical Examiners contains about ten per cent of Jewish names, many of which have been put on the Honor Roll for excellent work. The programs of the various medical associations include a large number of Jewish contributors, that of the Annual Convention of the American Medical Association at Dallas, Texas, containing more than twelve per cent, or one of eight of the entire program, made up of Jewish physicians. From the Atlantic to the Pacific, Jewish students and physicians distinguished themselves by winning prizes and honors, one of the highest awards being the Alvarenga Prize, won by Dr. Raphael Isaacs, of Boston, by his studies on the action of X-rays upon the tissues.

Although the Jews, as in earlier times, are particularly drawn to clinical medicine and applied therapeutics, they may be found today in every branch of the healing arts and sciences. The careful observations of Libman on rheumatic fever, of Friedenwald on stomach disorders, of Epstein on the nephroses, of Mosenthal on renal function, of Eisendrath on pyelitis, and of a host of other Jewish workers have contributed much to the progress of internal medicine. The functional capacity of the liver has been illuminated by the work of Sanford Rosenthal, followed by Rosenau, Bloom, Rosenberg, Epstein and others. Pediatrics, represented by the two Hesses, Gerstenberger, and Abt, and Dermatology, represented by Wise, Rosen, Goodman, Scholtz, Kahn and others, are specialties favored by Jewish physicians.

Intarvin, Isacen and the Benzyl compounds were introduced into our pharmacology by Jewish physicians, and the methods of administering drugs has recently received a thorough pre-

sentation by Bernard Fantus. The poisoning caused by lead, and the problems presented by the introduction of tetra ethyl lead in gasoline have been studied by Aub and Reznikoff, and the arsenicals and their toxicity have been thoroughly analyzed by Shamberg and Raiziss. Lipiodol has been used in the diagnosis of larynological and pulmonary conditions by Iglaue, and the insufflation technique of Rubin has been widely used in the diagnosis of sterility. An ovarian hormone has been extracted and standardized preparations made by Frank, and the precipitation tests for syphilis have been greatly simplified by a number of Jewish workers. Blood transfusion has been simplified by the work of Unger and cystoscopy improved by Berger.

The Bio-chemical studies of Levene on protein composition, of Alsberg on foods and of Morgulis on blood analysis are not to be neglected, and the bacteriological work of Flexner on the viruses is also of great value. Newberg has added considerably to our understanding of the role of proteins in the diet, and Pearl has elaborated the very fruitful concept of constitutional organ system weaknesses. The popularization of medicine owes much to the labors of Morris Fishbein, Milton Rosenau, Abraham Zingher and Louis Berman.

The history of American Medicine would indeed suffer grave omissions if it were stripped of all its Jewish contributions.

The examples of Frederick Forchheimer, the great internist, of Abraham Jacobi, the father of American Pediatrics, of Nathan Oppenheim, the psychologist of childhood, of Cohen, Jacobson, Bettman and Pollak, the pioneer oto-laryngologists and ophthalmologists, and of Theodore Sachs, the ill-fated proponent of adequate provision for the treatment of pulmonary tuberculosis, have not been forsaken by their co-religionists.

The American Jewish physician is not unaware of his group responsibilities. More than a million dollars was raised for medical work in Palestine by the

Hadassah and other notable contributions were made by American physicians to the Medical Department of the new University of Jerusalem. The organization of the Maimonides Club of Jewish physicians in Los Angeles, modeled after the similar organization in Rochester, N. Y., suggests a separatist movement. The wholesale resignations of members of a large eastern clinic in protest at the failure to appoint the Jewish ranking member of the staff to succeed the late head of the Dermatological Department on a specious pretext indicates the opposition to such discrimination. The research department of the National Jewish Hospital for Consumptives in Denver has compelled the respect of the entire medical world. The organization of new Jewish hospitals in many places, and the enlargement and increase in many of the older ones, as at Cincinnati, Los Angeles, New York and St. Louis, testifies to the strength of this new sectarian trend, and cannot fail to affect the status of the Jewish physician in the professional world.

Throughout the United States the Jewish people have established more than three score of hospitals, with a combined capacity of nearly ten thousand hospital beds. More than half of these are general hospitals, serving every kind of diseased patient, but the tuberculosis sanatoria, with a combined capacity of more than one thousand beds, more than a dozen hospitals for the aged and infirm or incurables, and the score of childrens hospitals show the special concerns of our people.

More than half of the Jewish General Hospitals meet the requirements of the American College of Surgeons, and although Gentile physicians are occasionally to be found on their staffs, the Jewish Hospitals present to our doctor the most favorable channel for scientific and professional activities. Although Jewish women do not completely fill the nursing staffs of these hospitals, they are frequently met among the attending physicians.

In the Public Eye

Leo Bramson

LEO BRAMSON was as active as a Jew could be in the old Russia. He had to do with Jewish colonization, and Jewish culture and Jewish industrial education in St. Petersburg. He was a member of the Duma.



Leo Bramson.

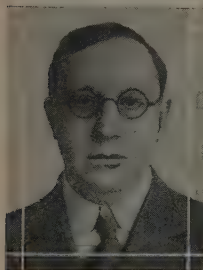
Then the world collapsed and out of the wreckage arose a new order and a new way of life for the Jew in Russia. Leo Bramson continued to serve the Jew. He became one of the founders of the Ort, the Society for the Promotion of Trade and Agriculture among Jews, and has just been elected a member of the praesidium of the Central Council.

He was still in his twenties when his service to Jewry in the old Russia began; at the age of 57 he is found serving Jewry in the new Russia and in all of Eastern Europe with unabated zeal. In the old times he labored with those who thought to save the Russian Jew by colonization in distant lands; today sees the Ort indorsing the colonization of Russian Jews on Russian farms under the auspices of the Russian Government.

Professionally, Bramson is widely known as a jurist and a writer.

Julian W. Mack

LAST month Judge Julian W. Mack was 60 years old. A servant of the nation and a servant of Jewry.



Judge Mack.

A great citizen; a great Jew. A Federal judge who did not gather his ermine about him and withdraw from the touch of the common life.

Jewry knows him as a brilliant figure in its recent history, as one of those who had much to do with negotiations that produced the Balfour Declaration, as one of the champions of the minority rights clause in the peace treaty.

The country knows him as an outstanding member of the Federal bench

whose ability caused him to be summoned for special national service during the war.

He was born in San Francisco and reared in Cincinnati. Most of his professional life was passed in Chicago, where he has been a Civil Service Commissioner, Judge of the Circuit Court of Cook County, Judge of the Appellate Court, First Illinois District, and, since 1911, Judge of the United States Circuit Court.

His education was in the public schools of Cincinnati, in Harvard and in the Universities of Berlin and Leipzig. He obtained his training for the law in the University of Chicago and Northwestern University.

A. C. Ratshesky

THE list of A. C. Ratshesky's public activities may serve as a catalogue of civic, business, political and philanthropic institutions



A. C. Ratshesky.

of the United States, of the State of Massachusetts and of the City of Boston, where he lives.

He established the A. C. Ratshesky Charity Foundation. One sees him also as a former member of the government of

Boston and of Massachusetts; as a Republican leader in the State and as president of a trust company and of an association of trust companies.

He is a member of the Massachusetts City Planning Commission, the State Board of Charities, the State Department of Public Welfare and a number of other public health or relief organizations.

In Jewish fields, he functions as a director of the Home for Jewish Children, director of Beth Israel Hospital, treasurer of the Boston Branch of the Baron de Hirsch Foundation, governor of the Federated Jewish Charities of which he formerly was president and as a member of the Executive Committee of the American Jewish Committee.

Now he has been made a member of the Board of Trustees of Boston University.

Samuel Untermeyer

THOUGH a great lawyer in the service of massive corporations, Samuel Untermeyer, of New York, never has lost contact with "the people."

Always the liberal, he was seen in the forefront of those attacking the Lusk Laws which threatened civil liberties in the State of New York.



Samuel Untermeyer.

A champion of human rights before property rights, he was responsible for the Lockwood Rent Laws which brought relief to the masses of New York's poor during the housing crisis.

Corporation lawyer though he is, he supported the poor man's cause in the Passaic textile strike and in other industrial disputes.

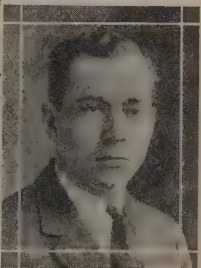
Untermeyer is equally prominent in Jewish movements. He is president of the Keren Hayesod, to which he gives large sums of money, and much time and effort from a very busy life.

He is in the public eye at present as a mediator between Zionists and the Joint Distribution Committee.

Maurice B. Hexter

RELIEF measures in Eastern Europe have reached such tremendous proportions that social science now is found to be

essential in the application of funds. The Joint Distribution Committee has summoned to its aid several eminent Jewish social workers, among them one who, while still a young man, has attained a foremost rank in his field. He is Maurice B. Hexter, executive director of the Federated Jewish Charities of Boston.



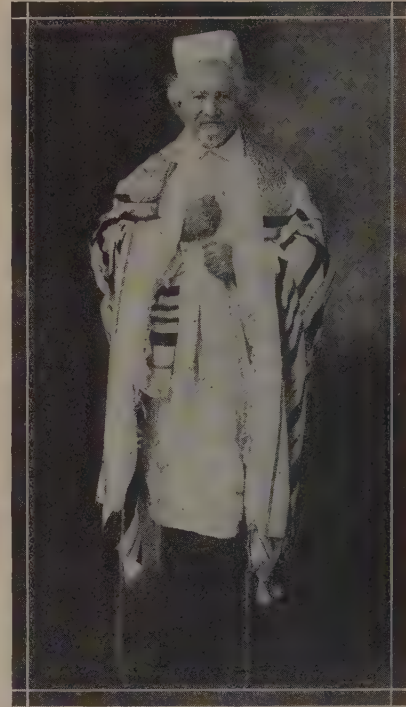
Dr. Hexter has been conducting a survey of conditions among the Jews in the stricken areas of Europe for the purpose of making recommendations to the Committee.

News in Views



Above, "YOM KIPPUR," by the Jewish artist, Pilichowski, who, in this picture, has caught a group of his fellow-Jews prostrating themselves before the King of Kings, to whom they speak as to one who is a near presence.

And in the upper right-hand corner of the page is Solomon Levitan, State Treasurer of Wisconsin, who officiates at Yom Kippur services in Madison, Wis.



Alfred Hertz, noted Pacific Coast symphony conductor, is seen below in conversation with Sir Henry Wood, conductor of the London Symphony Orchestra, who was a guest conductor at the Hollywood Bowl.



Wide World Photo

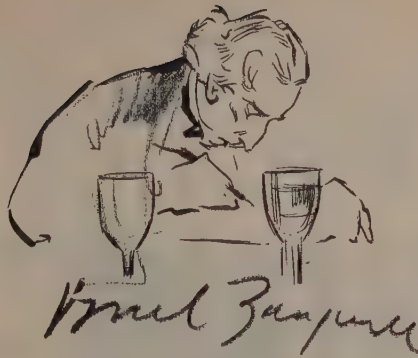


P. & A. Photo

The fourth man from the left in the group above is Julius Rosenwald, explaining to a group of his friends his project to establish in Chicago an industrial museum for which he has given \$3,000,000. The old Fine Arts Building in Jackson Park (seen in the background) is to be remodeled for that purpose.



International Photo



Above: An autographed sketch of Israel Zangwill made by Manuel Rosenberg when the late author was visiting in America several years ago.



Photo by Underwood & Underwood

Above is Esther Kaplan, 22-year-old native of Ukrania, who has been in the United States 15 years and who periodically during that time has been threatened with deportation. She has at last won her fight to remain in the United States with her parents. She has been placed under \$3,000 bond.

Here (above) is Morris Fishman, who recently defeated the Klan candidate in a primary contest for the Republican nomination for state representative in Greeley County, Kans. Fishman is famous in Kansas as a farmer and colonizer who established agricultural colonies that this year grew a half million bushels of wheat where none grew before.

At the right are the leaders of the World Union for Progressive Judaism organized in London by representatives from Great Britain, the United States, Germany, France, Belgium, Sweden and India. It was agreed that the future of Judaism rests with the liberal element of Jewry. The term "Progressive" was applied to the organization on the plea of Rabbi Schulman of New York who said that this term was inclusive of all shades of modernized Judaism. Reading from left to right in the picture—Seated: Dr. Caesar Seligmann, Hon. Lily H. Montague, and Dr. Claude G. Montefiore. Standing: Dr. Israel Mattuck, A. Lee Weil, Dr. Heinrich Stern and Dr. Louis Wolsey.



Photo copyrighted by American Hebrew



Mothers and daughters of Israel in the West. They are members of the Women's Auxiliary of B'nai B'rith and were seen at the district convention in Seattle several months ago. The women's auxiliaries are destined to become more and more important in B'nai B'rith which has

embarked on a campaign to bring the ideals of the Order into the Jewish home to the end that Judaism may be not only a synagogal function or a social service enterprise, but also a spirit in the home. The Women's Auxiliaries will have a large part in the new movement of B'nai B'rith.

JEWISH BOOKS of 5686



By Philip A. Langh

THE reading public of America has become "Jew-conscious." The Jewish problem, which had been hidden in the pulpit, the Jewish press or in the "klausel," has now come out into the open, to be dissected upon the literary table of America. Brilliant, and sometimes malevolent,—writers in magazine columns, and an increased procession of books issuing from the printing press, dabbling with the "Jewish problem"—all indicate that we have become a topic of unflinching interest to the readers of America.

The year 5685 had produced a large number of these books. Its closing months in 1925 had ended in a blaze of glory, with such books as "You Gentiles," a brilliant, provocative, thought-stimulating work, and the "God of Might," in novelized form dealing with the subject of intermarriage, a work that for several weeks reached the coveted portals of "best sellers."

The year 5686 just closed, kept up this diligent stream of printers' ink. The eternal problem of the Jew was the subject of "Israel," (Boni and Liveright), by Ludwig Lewisohn, by far the most able presentation of the problem during the year. In a previous book, "Upstream," the versatile publicist had narrated the story of himself. A child of assimilated Jews, wanting to continue the process. But the world would not allow him. Ludwig Lewisohn had attempted to go "downstream." He sailed with the current, as so many others had done, both before and after him. But he soon found himself sailing "Upstream." A series of bitter disillusionings stirred his innermost being, and from these bitter struggles of the soul there emerged new convictions. The clash

between "downstream" and "Upstream" produced "Israel."

He runs the whole gamut of the Jewish world. From the Standard Club of Chicago to the huddled ghetto of Vilna, everywhere it is the same story. He finally lands, spiritually as well as physically, in Palestine. He realizes that . . . "He is a Jew. He remains a Jew. The majority has discovered the fact, as it always does sooner or later; he discovers it too. Gentile and Jew find that there is no escape. Both believed in escape. There is none. None. . . ."

The much talented author of "You Gentiles" continued his literary labors during the present year. They resulted in two volumes of translations, exceedingly useful and well-timed. They prove the author to be an excellent linguist and poet as well as clever thinker.

The first of these is the "Jewish Anthology" (Harcourt Brace & Co.), translated from the French. The original compiler, M. Fleg, has sought to include, within the compass of a few hundred pages, everything possible, that, through extracts, shall mirror Jewish life from the Hellenistic epoch down to modern times. To these, the translator has added selections from living Hebrew poets, in order to give a review of the modern Hebraic Renaissance. All in all it is a book very well worth having.

The other is a little volume translated from the Hebrew, of the most important poems of Bialik (New Palestine Publishing Co.). Bialik is the king of Hebraic bards of today, and one who interprets as none else the soul of the modern Hebrew rebirth. The volume appeared at the time last winter of the arrival in this country of the great poet, and filled an urgent

demand of the American Jewish reading public.

But there was one publication that indirectly caused grave political consequences, in the Jewish camp, producing almost a crisis in the campaign in America for Palestinian funds. I refer to Klausner's "Jesus of Nazareth" (MacMillan & Co.). The original Hebrew had appeared some years ago, and the English translation was now published in the United States. The book was referred to as authority by Stephen S. Wise in his now famous Carnegie Hall sermon, in which he alluded to the Jewish character of the teachings of Jesus. His statement, coming from one who was head of the United Palestine Appeal, was bitterly attacked and his resignation demanded. How the affair terminated is well known. Here it is sufficient to remark that the book is a scholarly presentation, drawing upon all Jewish sources, such as the Talmud and the Midrash.

The year saw the publication of a volume of sermons by one of America's greatest preachers, Emil G. Hirsch, "My Religion" (MacMillan & Co.). The late Dr. Hirsch was too busy a man to collect and publish his writings in book form. "Men who make history, have no time to write it." It took over two years after his demise to bring out his first book.

Even a cursory perusal reminds the reader of the monumental erudition, both in rabbinic as well as in secular knowledge, of Sinai's famous leader, of his brilliant eloquence, as well as trenchant irony and well directed shafts of sarcasm.

Although one occasionally discovers such glaring hyperboles as "we shall discover that we have much more in common with Unitarianism and Ethical

culture than we have with the Orthodox Jew," nevertheless, these sermons, well chosen and covering various topics and occasions, do not seem half as de-Judaizing as the reputation of the author would warrant.

Among children's books, the season of the year calls attention to a booklet of "Children's Services for High Holy Days" issued by the United Synagogue of America. Well-chosen prayers, following the traditional ritual accompanied by fine poetic English translation, the little volume fills a long-felt need.

Another union of congregations issued "The Bible Story in the Bible Words" (Department of Synagogue and School Extension). This is an artistic triumph, a beautiful creation. Its particular distinction lies in the form. Handsome binding, large attractive print, fine paper, vivid maps and above all, the magnificent and numerous illustrations—all these combine to render it a work of art.

In Jewish fiction, no outstanding work was produced. The Publication Society sent out its "Kasriel the Watchman," written by one who disguises himself under the pen-name of Rufus Lears (Red Jew?), a collection of childhood memories, whose heroes are Kasriel the Watchman, Perl, the peanut woman, Jakie, the newsboy, Feival, the fiddler, and all the rest. Strange figures that move upon the kaleidoscope of New York's East Side, humble characters, ragged, yet picturesque "Dreamers of the Ghetto"—living a life of zest, of ups and downs, of joy, of misery and pathos.

Then there is the "Jewish Children" by Sholom Aleichem, translated by Hannah Berman (Alfred A. Knopf Publishing Co.). Here the scene is in the varied ghettos of Eastern Europe, revealing tremendous contrasts of poverty and riches, of abject misery and devotion, all the many colored complexities that make up the Jewish life of those countries. The present edition is in a pocket form, very neatly set up, handy of size and makes a pretty gift. Sholom Aleichem is an outstanding Yiddish author, humorist and novelist of modern literature.

In increasing numbers, novels appear whose chief problem and motive is that of the Jew. Among these may be mentioned the "Leper Ship," "The Day of Atonement," "The Tents of Jacob" and others. Many of the latter books proscribe themselves as undesirable because of entirely unnecessarily profuse obscene passages to

which their ultra-modern authors are prone.

The field of Jewish scholarship has been enriched by a number of books. To the four volumes of the "Legends of the Jews," there has been added a fifth one, by its author, Professor Louis Ginzburg of the Jewish Theological Seminary. It gives references and copious notes to the first two previous volumes.

Of unusual interest to friends and members of the B'nai B'rith is the outstanding biography of the year, "Reminiscences and Comments," by Adolph Kraus, past president of the B'nai B'rith. The previous year had seen a biographical history of American Israel by Rebecca Kohut (My Portion). The volume by Mr. Kraus matches it as an inspiring story of the rise of an immigrant boy to the highest civic responsibilities of America, and around whose life revolves the story of a life-long struggle for equal rights for Jews in other lands, as well as an incessant combat against discrimination of all sorts against us in this land. It is a vivid and graphic story, by one who walked with kings, and whose devotion to the cause renders him one of the great Jews of the day.

Of different caliber and scope is "Laughs from Jewish Lore," by Jacob Richman (Funk & Wagnalls Co.). It is strange that the Jew, whose lot for centuries had been oppression and misery, should not have become morose. On the contrary, Jewish humor and wit is of the highest rank. This collection is the first of its kind in the English language. A mere glance will convince the reader of the subtle and keen sense of humor for which the Jew is distinguished.

That scholarship can walk hand in hand with eloquence is attested by Rabbi Louis I. Newman, whose work "Jewish Influence on Christian Reform Movements" (Columbia University Press) is a huge work. It treats of the Hebraic influence upon the Hussites, upon Zwingli, upon Luther's Reformation, and upon all kindred movements between the eleventh and sixteenth centuries. It contains interesting chapters on Jewish proselytism, ending with interesting readings on "Hebraic Aspects of American Puritanism." Of course, the author takes the words "Jewish Influence" in their widest connotation, including as a Jewish influence the Old Testament wherever it was a source of influence.

Amongst Hebrew books, mention

ought to be made of a gigantic ambition, that of Rabbi S. L. Hurwitz, who hopes to publish fifty-two volumes of homiletics on the fifty-two "Sidras" of the Pentateuch. The first, that on the first chapters of Exodus, has already seen light (Drukerman Book Shop). The author possesses much Talmudic erudition, one of the few in this country who habitually preaches and writes in real Hebrew.

The encyclopedist, Eisenstein, has added another one to his string of Hebrew works, that of "Concordance of Biblical Words and Phrases" (Ozar Maamare Tanakh), J. D. Eisenstein, New York. But the most useful contribution rendered to Hebraic learning was the reproduction by the Horeb Publishing Company of Berlin and New York of additional Hebrew classics. These are all printed on India paper, tastefully set up in handy volumes and artistically bound. Many of these classics have been out of print. Moderately priced, they are for the first time available for the book-shelves of the average lover of Jewish learning. Among those published this year are Jastrow's "Talmudical Dictionary," Maimonides' "Mishna Torah" and the "Yalkut Shim'oni."

From the Jewish Publication Society we still await impatiently further editions of their promised series of "Hebrew Classics" of which only two have thus far appeared. The long promised "History of Jews of Post-Biblical Times" in single volume has not yet appeared. The Hebrew Bible still awaits publication at their hands. But the situation is improving, and the scarcity of Jewish literature for American readers so apparent in the last decade is now gradually disappearing.

THE status of the Jews in Europe resulting from the changing political conditions will be reviewed by

HENRY G. ALSBERG

in the October issue of this magazine.

A former correspondent in Europe, Mr. Alsberg has a grasp on his subject that is unequalled by many writers.

A Mystic Among Realists

I. L. Peretz

By Sarah Goldberg



HEY were staunch, unyielding realists, the Yiddish writers of the last decade of the nineteenth century. Life in the Russian and Polish Ghetto was mercilessly, destructively real.

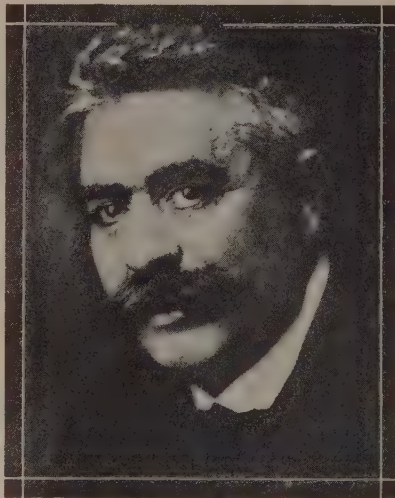
The two classicists, Mendele Mochar Seforim and Sholom Aleichem saw little romanticism or mystery in the life of the people of the Pale. While Mendele shook his wise, gray old head and lectured and scolded and analyzed, Sholom Aleichem with a bright twinkle in his eyes, laughed. But both were worshippers at the cold shrine of realism.

Living at the same time there was one writer who seemed to look deeper and more cosmically into the life of his people about him. A writer who saw much poetry, much mysticism, and much beauty in the life of the people, and in the very conditions which on the surface seemed so very colorless and despairing. This man was I. L. Peretz.

All classes, all types; the poor, ignorant working man, the scolding, bickering market woman, the Yeshivah Bochor, the mendicant, and the aspiring merchant were to Peretz not merely types, but were also living beings worthy of love and understanding. In all of them, he found the innate goodness, and finer emotionalism.

Unlike his contemporaries, Peretz saw each of his brethren not only in their every day, drab, abnormal existence, but also in their dream life, in the rarer moments of their existence. So there are among his prolific works, many beautiful poems, simple love stories, and idyllic sketches that for beauty and spirit of love can hardly be equaled in all Yiddish literature.

He combined the old with the new. He had thoroughly acquainted himself with the manifold cultural and intellectual achievements of his age. But he was not conquered by them. He rather made use of them. In his various literary forms, themes, and often in thoughts, one can find the influence of such dissimilar personalities as Maeterlinck, Anatole France, and Chekov. Yet he remained primarily himself, the Russian Jew.



Peretz

Peretz's writings embody a miniature history of Yiddish literature and besides, is a complete survey of all phases, all types, and conditions of life in the Pale. His literary forms were many. He wrote dramas, poems, short stories, novels, satirical, allegorical, and metaphorical works, as well as essays and articles.

The pervading tone of his writings is always that of pathos, a sweet, kind pathos that awakens the readers' sympathy for the characters portrayed. Thus, for instance, in a short sketch, "The Moshulach," an old man of seventy who earns his meager sustenance by doing errands for the rich, is the hero.

It is a fearfully cold winter night. The old man is walking against a wind which makes it hardly possible for him to proceed. But he must deliver the money to the "poritz." And he will not give in. He has not been in the army for twenty-five years for nothing. But the old man is cold and weak and there is a frightful pain in his chest. He thinks about his wife and children. He wonders why his children do not write him. They are scattered to the four corners of the earth.

However, the old Moshulach's thoughts are more of his wife. A feeling of warmth passes through his cold

body and the pain in his chest is almost forgotten. She was a scolding, quarrelsome old woman. But underneath the nagging nature there was a good, kind soul. The old Moshulach smiles. She was always saying that she would either divorce or leave him. But really she loved him, as she once confided when she was sick. It was merely her evil tongue. And she was afraid that she would not go to heaven because of this upbraiding tongue of hers.

The old man pulls his worn coat closer. The wind has become stronger and the pain in his chest more severe. He no longer feels cold. He is drowsy and weak. But he must deliver the money. Again he thinks of his wife. Now the thoughts are confused, and the peculiar noise in his head and pain in his eyes have increased. In the morning, he was found dead, frozen in the snow.

In another sketch, "The Keller Shtub," the same pathos is broadened and enriched by a simple love story. Here, in this dark basement the disinherited, the starving, the outcasts of society live. In one corner lives a young married couple, in another, an old woman, in a third, a crippled beggar.

It is evening and the young husband has just returned from the synagogue. A whispered, beautiful conversation takes place between him and his wife. She tells him he must not kiss her, she is ashamed and besides, the others might hear. But he may look at her. And they talk loving nonsense. Suddenly she becomes sad. Will he always be so good and kind to her. Will he never scold or beat her, not even when she will not be able to earn enough money? And the young husband answers that always he will love her as he does now. From another part of the cellar come the loud curses of an old hag. Ominous, frightening sounds to the lovers behind the screen.

Peretz did not write for children as did Sholom Aleichem. But as an artist and psychologist, he understood and loved them.

In a short story, "Der Feter Sachne und die Mume Yachne," Peretz has a lad of thirteen tell us a story about himself. He is already being married.

Standing with his wife under the wedding canopy, and looking about him at his parents and the guests, he notices the Feter Sachne and the Mume Yachne and he cannot help but smile. He likes the rhythm of the names.

While the batchen is speaking, the young bridegroom is repeating to himself—"Der Feter Sachne und die Mume Yachne. Die Mume Yachne und der Feter Sachne." As he observes how very much alike they are, both of the same height, the same small eyes, the same sharp noses, he bursts into laughter. His mother signals to him, his father's eyes are threatening and promise a beating at home, but the youthful bridegroom cannot withhold his laughter. "Die Mume Yachne und der Feter Sachne. Der Feter Sachne und die Mume Yachne."

Already, in the first days of his married life, the boy is not happy. His child wife lies in bed, crying and refusing to get up. He would like to go to her. He is very sorry for her but he is afraid of his father. And his mother would scold. Then the Feter Sachne and the Mume Yachne come to the rescue. They will talk to the foolish bride. Restlessly the boy stands and watches them go to his room. He forgets his troubles, even his wife, when he notices that, as they bend down to enter through the door, the tips of their noses were darkened by the dust in exactly the same place. Inside, he hears two voices remonstrating with his wife. But he cannot tell which is the feter's and which is the mume's.

The majority of Peretz's stories are of local color. In "The Water Carrier," he describes the simple, good lives of the poorest and most ignorant of the Jewish masses. Very poor is the water carrier who works diligently from morning till night, earning only enough to keep soul and body together. He has never had the opportunity even to learn to read. And he is worried. Soon he will die and what will become of him in the world to come? He has not been doing anything to win the Olome Haboh.

So he goes to the synagogue and asks a learned man how he can earn Olome Haboh for himself and his wife. He is told that he must be pious and study the books of learning and Holy Scriptures. But the water carrier cannot even read the simple Yiddish. Finally he is advised to bring drinking water to the learned men and students of the synagogue. And by this deed

he can hope to earn his way into the much-longed-for world.

He is overjoyed. But there is a cloud over his happiness. He learns that his wife is to sit at his feet in heaven. He loves her too much to see her occupy such an inferior place. Then he resolutely decides that he will raise her to his side.

The Ghetto's conception and dreams of the world to come fascinated Peretz. There was so much renunciation, so much childishness in that belief. This was so indicative of the lethargy and abnormality of his people. A whole nation dreamt, not of the



The Moshulach

present, not of the little joys and hopes of their daily life but of a future world. That was the only real world. Peretz has many stories on this theme. In the world to come the Ghetto Jewess would have a secondary position. There she would sit at her husband's feet and be entirely at his mercy. And this would be synonymous with her status in the present world. But the Ghetto wife was contented and happy. She felt most honored to minister to the meaner, nutritive elements of human existence, while her husband was busy winning the other world. She had her stall in the market, her little store, her household and children to take care of. Her husband had his synagogue and holy books.

Mendel Braines, in the story of that name, is a pious, learned man who spends his days at study and in collecting money for charity or communal purposes. Braine, his wife works hard at her little business and in her home. But she is happy. When, from her store window, she sees her husband carrying the charity collection box as he walks with the rabbi or other respected, prominent members of the community, she is very proud. That more than compensates for her many worries and hardships.

The economic conditions, the great poverty and abnormal, stilted life of the Ghetto are the background for many of Peretz's social sketches and stories. He sees them as the chief causes for the strange incomplete life, psychology, and aspirations of the Jews. In his short story, "At the Time of the Epidemic," he further elucidates his belief.

There is a dreaded epidemic and the village is in great fear that it might be affected. But two men are expectantly, even happily, looking forward to its appearance. These are the young village doctor and a Yeshivah bochur who is still unmarried. The doctor hopes that due to the epidemic, he will be able to pay his debts and become established. And the Yeshivah bochur hopes that its advent will make it possible for him to marry. For surely, according to the old tradition, there will be an "epidemic wedding." Some rich man will finance the marriage between some poor orphan girl and penniless student of the Torah. And he is the only unmarried Yeshivah bochur in the village. But the story ends tragically. The plague does not reach the village. The poor Yeshivah bochur commits suicide and the doctor flees from the village.

While other Maskilim saw in Chassidism an illogical, erratic, destructive force which would negate any possible opportunity for the enlightenment and modernization of the Pale, Peretz, the mystic and romanticist, saw much beauty and spiritual content in it. One merely had to take off the heavy superficial layer of ignorance, superstition, and credulity with which it was coated, to see the true values and beauty of Chassidism. And to Peretz it seemed to be the most vital, spiritual and humane of the cultural and religious principles of the Ghetto.

At least, it held a new, forceful, hopeful conception of life and of the relation between man and God. Chas-

sidism preached an optimism, a happy, joyous living instead of self-renunciation and harmful pessimism. It placed no importance upon orthodoxy, upon ritual and ceremony, but layed much stress on, whole-hearted, unsophisticated belief and constant spiritual contact between man and his God. It brought God nearer to the ignorant masses, who, under the old prevalent orthodoxy, hardly knew or felt Him. For they were ignorant of the Talmud and Holy Scriptures the study of which, they were told, was the only way to find God. And Chassidism preached a mystic, happy Pantheism that fascinated the poetic and romantic nature of Peretz.

The great evil of and danger to Chassidism was the growing power of Zaddikism. The Zaddik, the holy man who was the supposed intermediary between the people and God, had become all powerful. And working upon the credulity and simplicity of the masses he had developed a witchcraft, thereby gaining much wealth and power.

At first Peretz merely related the numerous legends of the Chassids, adding much poetry and attributing much spiritual and ethical value to them. Then he began to study the life of the adherents of the new sect. And the more he studied them, the more beauty and vitality he saw in Chassidism. His next group of stories were of a symbolic, allegorical nature and gave his views of this new religious concept and of its great, powerful opponent, Talmudic orthodoxy.

In the story, "Between Two Hills," Peretz shows the contrasting notions the Chassids and the Mithnagdim have of the world to come. The Brisker Rov, the exponent of orthodoxy is tall, austere, with sharp, eagle eyes, as powerful and as cold as the Torah, he serves. The Bialer Rebbe is small, sweet, sympathetic, very human, as his religion, Chassidism. Both men go to visit the future world, which is a quiet, lonely, white, endless palace. The Bialer Rebbe is lonesome there while his opponent is happy and contented. The Chassid longs for a Jew. He would rather be with "Kol Israel" in hell than alone in heaven. And suddenly a poor Jew appears who leads the Bialer Rebbe out of heaven into the little sad world overcrowded with Jews and their suffering.

Several years later these two rabbis meet again. They discuss the dissatis-

faction the Bialer Rebbe had shown with the world to come. The Chassid complains that there was no beauty, no soul in that world. It was as hard, as dry and lifeless as the Torah. But the Brisker Rov does not understand him. He has not seen the soul. What is it and where can one find it? And what does he mean by the beauty of nature? And anyhow, it is time to "daven minche."

In another story, "The Time of The Messiah," Peretz further discusses the conceptions of life held by the two rival sects. As in many other of his



The Water Carrier

stories, Peretz makes a man called insane and peculiar by his brethren the bearer of new, strange ideas. A crazy fellow, in talking to a child about the Messiah, says that he will come only when all the people have wings and will no longer live in mud. And the child goes in search of the Messiah. He comes to an inn where three generations, a grandfather, father, and son are sitting and talking. A woman comes in and tells them of the birth of a child with wings. The two older men are worried and thrown into misgiving. How will it live in the air? For in the air there are no synagogues or markets. The child will have free-

dom but it will not have the more important substances of existence.

The ethical and spiritual contents of Chassidism attracted Peretz as much as its mysticism and poetry. His stories of the adventures and activities of the Chassidish rabbis are based on these attributes. A short story, "If Not Higher," can be taken as an example of this phase of his work.

Each morning during Sliches the rebbe disappears. He can be found neither in the synagogue, nor at home, nor in the village. His disciples believe that he goes up to heaven. He must go to ask God favors and to confer with Him. The people are not without sin. They must be forgiven and they have many needs and desires. Who then, if not the rebbe, should go as their spokesman to God? But a Litwak who comes to the village laughs at such a thing. Why, not even the Prophet Eliazah during his life time came near heaven. The people do not know much of these matters. However, they do know their rebbe and they are certain that he goes up to heaven.

The unbelieving Litwak decides to investigate. So he hides beneath the rebbe's bed. In the morning he sees the rebbe don a peasant's costume, take a hatchet and start for the woods. The Litwak follows, and sees the rebbe chop some wood and carry it to an old, crippled widow. The rebbe tells the woman he is Wasil the wood carrier who wants to sell her some wood. The woman says she has no money. The rebbe insists that she take it anyway. And as the sick woman cannot make the fire, he builds it for her. The much-moved Litwak becomes an enthusiastic Chassid. And when the people speak of the rebbe's visit to heaven each morning during Sliches, the Litwak piously looks up to heaven and murmurs "if not higher."

Of all the writers of his time, Peretz stands out as the greatest and most enduring. Looking down from his height of cultural and poetic vision upon the people of the Ghetto, not one aspect, not one surface of their complex, heterogeneous existence remained unpenetrated by his clear, kindly understanding.

His writings will remain classics and will always interest, delight, and inspire young writers and readers, be they of an altogether different period and psychology.

I See In the Magazines

The "Jewish Question" Finds a Prominent Place in Popular Periodic Literature

By Eugene Segal



REFLECTED strikingly in recent periodic literature is the fact that America is thinking seriously about the Jew. Sympathetic, antagonistic, or academically impersonal has been this thought; but in any instance, it has been prolific, and the Jew with his problems has not, at least, been ignored. About 20 articles on the Jew, appeared in the popular secular magazines since September, 1925, and this number probably would be considerably increased if special newspaper items and the lesser journals were included in this review.

What the Jew thinks, what he does and why, who he is and where he comes from, were among the subjects treated. But the question, "What are we to do about the Jew?"—more popularly designated as the "Jewish Question," claimed most of the attention. This theme naturally centered about anti-Semitism, and its causes and cures, if any.

A sincere, yet debatable study of the Jewish question was a series of three articles that appeared in "The Forum" during March, April and May of this year.

The first of the series, "The Pedigree of Judah," by Lathrop Stodard, attempted to trace the Hittite, Semitic, Hamitic, Nordic, Persian, Mesopotamian, Spanish, Russian and Polish strains within the Jew.

"Modern Jewry is thus mentally in a state of transition, full of contradictory tendencies whose outcome is uncertain," is Stodard's conclusion.

The point which one might question in this statement is whether "contradictory tendencies," being the result, as Stodard says, of a heterogeneous ancestry, are peculiar to the Jew. For, each individual, if his origin be traced back some three thousand years, probably will be found to comprise as great a number of racial strains as does the Jew. The Jew perhaps does display contradictory tendencies, but might they not be the outgrowth of external compulsion which he has undergone throughout the Diaspora, as is suggested in some of the other articles that will be discussed herein?

The other two essays in "The Forum" series were entitled "Judaism and Anti-

Semitism." Samuel F. Darwin Fox is the author.

His theory of the cause of anti-Semitism probably was as logical as any of the others, most of which were at variance and thus do not alter the status of the Jewish question. A survey of the periodic literature on the subject left no impression so strongly as that the Jewish question is still every man's debate.

Fox gave the history and nature of Jewish ideals—ideals, he said, that are largely based on the philosophy of freedom.

"Religious hatred," he continued, "only masks a deeper and more fundamental antagonism arising from a conflict of social ideals—an antagonism, which from remote antiquity, has relegated Judaism to a position of splendid and dangerous isolation among the peoples of the world."

Continuing with this thought in his second article, Fox pointed out that reactionary government frequently employs anti-Semitism as its weapon, and concluded:

"Anti-Semitism is the supreme protest of the spirit of slavery against the genius of freedom, marching forward to the conquest of the world. Hence it is that it can never be destroyed, save in a society whence slavery has for evermore been banished."

A graver doubt as to the ultimate solution of the Jewish question was expressed by James Waterman Wise in two articles called "The Future of Israel," which were published in "The Century," issues of July and August, 1925. Wise is the youthful son of Dr. Stephen S. Wise, whose decision to forsake his studies for the rabbinate lately has caught the fancy of the press. While young Wise's articles were unusually searching and in places even clever, one is apt to suspect that his opinions were sought largely because of the phenomena of publicity which his act created.

"There is no solution of the Jewish problem," Wise stated positively. "Because of the events of history, because of the unalterable character of the Jewish past and the constitution of the Jewish spirit it must go on . . .

This statement hedged somewhat upon a previous one, in which Wise expressed a young man's optimism, youth's faith in the ultimate spread of virtues that will enable the world to view the Jew in a tolerant light.

This conflict between rising and falling hope within the author, between a certain self-assurance and a groping to understand, made Wise's articles typically a young man's products, although one must admire the enthusiastic and brisk manner in which he treated his subject.

In forsaking his preparations for the ministry, Wise gave reasons which also fascinated the press. His belief was that Judaism, as a religion, cannot survive. His first article told by what process he arrived at this belief.

" . . . A profound change has come over the westernized Jew during the last decades," Wise wrote. "The religious compulsion, the religious purpose no longer exists for him. Not that the Jew is any nearer than he ever was to the acceptance of Christianity. For the truth of the matter is that the whole theological problem does not interest him very deeply."

Modern religions are based mainly on theological conceptions and that is the reason for their failure, Wise asserted.

"Our age is completely divorced from theological concern," he added. Thus it is that neither Judaism nor any other religion can survive, Wise explained, and thus it is also that he deserted his rabbinic studies.

But Wise offered a hope. The Jews as a social unit will survive, he said. A sort of emotional solidarity will hold them together.

With ancient religious bonds gone, on what basis will they continue as a unit? he asks.

"The answer may be found in the very nature of Jewish life. . . . That life has always expressed itself in social channels," he wrote. "Jews have always lived together, worked together, dreamed together, as much because of inner as outer compulsion. And it is out of this social solidarity that there will arise the conscious Jewishness of the future."

Palestine, providing Jews all over the world with a common cultural and intellectual interest, an "outlet for

the soul-force which in the past took form in religious piety," will be a portion of the influence that will preserve Jewry as a social unit, Wise expounded.

Perhaps the finest contribution on the Jewish question came from Waldo Frank. His article, "A Light Unto The Jew," appeared in "The New Republic" of Dec. 23, 1925. His constructive criticism of the American Jew implied the thought that the Jew's fight against anti-Semitism must include some self-corrective measures.

In Frank's work we were given the benefit of the point of view of the man on the inside looking out. He did not feel constrained to indulge in the usual self-praise for the Jew but wrote with an understanding and honesty that may prove helpful.

Frank discovered the Jewish "Babbitt," a creature of American life, whose assimilation with the formal type, makes him a negative factor in the upbuilding of civilization. Thus the Jew is unable to justify himself in the face of criticism.

"As a Jew to whom the term has an increasing import, I cannot see that the American Jews . . . have merited too well of their country," Frank wrote. "They have participated much, they have taken much but have given little. On their arrival in America, they came down as swiftly as they could to the nutritive level of our life.

"America needed to be materially fed in order to grow. And the Jews, like other immigrants, fashioned their activities upon the rationale of the land's material progress whose terms are comfort, power and wealth.

"The successful Jew, in his abject adhesion to American ways, has nourished the very causes of his grief. The undifferentiated Jew cries loudest against anti-Semitism. Has he not stripped himself of his noble but queer past in order to trade and truckle?"

A cultural movement, such as is fostered by the Intercollegiate Menorah Society, is the need of the American Jew, Frank concluded.

At the other extreme in point of understanding of the Jewish question was an article by Don C. Seitz, called "Jews, Catholics and Protestants," which "Outlook" published in its issue of Nov. 25, 1925.

Mr. Seitz's analysis of the problem seemed to be as easy as rolling off a log.

"Jew and Catholic alone insist that the unborn shall belong to them," he stated simply. "In this lies the seat of American resentment."

One is tempted, with a smile, to include the negroes also in Mr. Seitz's

category of peoples who lay claim to their unborn. His arraignment sounds so typical of Indiana and Kansas.

"The Outlook" appears to have been struck quite forcibly by the Jewish subject recently, for on Jan. 13, 1926, there appeared another article—"Rabbi Wise Stirs Up a Hornet's Nest," by B. Z. Goldberg. Relative to Stephen S. Wise's now famous assertion that Jews must recognize Jesus as a great teacher and as one of their own, Goldberg brought out the interesting idea that Jews and Gentiles alike resented the statement because they both "are averse to wiping away their historical differences with a mere phrase."

Comments from the press on the controversy created by Dr. Wise's sermon were compiled in the Literary Digest of Jan. 16, 1926.

Anti-Semitism, as applied to large American colleges, particularly Harvard, Yale and Princeton, was treated by Norman S. Hall in an article called, "Is the Jew a College Outcast?" appearing in "Liberty" of July 17, 1926.

Hall quoted a number of persons, most of whom answered the question in the affirmative.

"The Missionary Review" approached the Jewish question in a manner that becomes rather comical, in comparison with the disinterested and sometimes profound studies of the subject that appeared in other magazines.

This is typical of two articles that appeared in "The Missionary Review," one of Dec., 1925 and the other of April, 1926.

"The present is for the Jews a time of crisis. It is time the Christian church should recognize its responsibility for their spiritual welfare."

It can be seen from much of the foregoing that study of the Jewish question revolved largely about Palestine.

Ludwig Lewisohn wrote on "Workers in Palestine" in "The Nation" of Sept. 16, 1925. He dealt with Palestine colonization as a spiritual influence for all the world.

"Greater than the task in Palestine is the spirit of the task and the example of it," Lewisohn said. "And that spirit and example belong even now to the permanent possessions of all men and are becoming 'part of our lives—unalterable good.'"

In "The Nation" of Oct. 7, 1925, Lewisohn wrote a letter to the editor, saying:

"After a fairly long and fairly thorough study of the Jewish situation in both Europe and Palestine, I felt it my duty to protest with all possible vigor,

with all possible urgency against the investment of one penny of Jewish money anywhere except in Palestine. . . . There is no hope in Europe."

For, no matter what governments prevail, Lewisohn continued, the Jews in Europe will suffer whenever there is tumult.

This brought a retort from David A. Brown, chairman of the Joint Distribution Committee appeal, in a letter that was published in "The Nation," Nov. 4, 1925.

Brown said he is not an opponent of the plan to settle as many Jews in Palestine in as short a time as possible, but added that Lewisohn failed to take into consideration the smallness of Palestine, the laws regulating immigration to Palestine, and the fact that the estimated cost of \$5,000 for settling one family in Palestine prohibits the movement of but a small portion of the 12,000,000 Jews in Europe.

"The New Palestine," by E. N. Bennett, appearing in "The Century" of Feb. 1926, announced itself as an "English point of view on Zionism." If it is, then England must be full of persons who fairly froth at the mere mention of the word "Zionism."

As a result of the colonization movement under the British mandate in Palestine, crime has increased, race hatred has been fomented, and native Arabs are compelled to live under a more autocratic government than previously, when they were under Turkish rule, Bennett complained.

But his chief and, indeed, unanswerable objection seems to be that the immigrants are making of Palestine a Jewish state, and that a great many poverty stricken Jews from Eastern Europe are being admitted.

Various non-controversial articles dealing with Jews were published during the year. Among them were:

"Jewish Federations and Community Chests," by Samuel A. Goldsmith, in "The Survey" of Sept. 15, 1925.

"The Jews Bend to a Great Task," by Jacob Billikopf, in "The Survey" of Oct. 15, 1925, which told of the \$15,000,000 Joint Distribution Committee campaign.

"The Sabbath," extracts from the autobiography of a Hebrew Puritan, by Professor Jehudo Epstein, in the "Living Age" of Dec. 26, 1925.

"Jewish Objections to Proselytism," in the Literary Digest of September 5, 1925.

"My Idea of God," by Dr. H. G. Enelow, in "The Woman's Home Companion," of April, 1926.

Was Rembrandt a Jew?

By Irving Lippmann



Rembrandt's Portrait of Himself

until he was fourteen years of age, when his drawings encouraged his parents to take their son to Jacob Isaaks, of Swanerburgh, a noted painter and teacher in Leyden.

Rembrandt spent three years with Jacob Isaaks, then went to Amsterdam to study with Pieter Lastman, a painter who enjoyed great popularity at that time. After six months with Lastman, Rembrandt returned home. From then on he devoted his entire time to painting and etching. About six years later his father died, and Rembrandt and his sister settled in Amsterdam.

Professor Hunt placed before me a photograph of a row of Amsterdam's ghetto houses and said, as he looked at them:

"To think that in one of those houses the great Rembrandt lived!" Here Professor Hunt presented another clue to Rembrandt's descent. Why did Rembrandt live all his life in the Amsterdam ghetto? It was no great honor to live in the Jewish district, and for an artist who wished to establish himself as a portrait painter, the ghetto was not the most desirable residence. Unless he was Jewish, why did he do it?

IN my mind there is no doubt but that Rembrandt was of Jewish descent."

This amazing statement was made by Professor Leigh Harrison Hunt, noted artist and head of the art department at the New York City College.

Seated in his office, Professor Hunt showed me a page from a German magazine with a reproduction of Rembrandt's painting of one of his older brothers.

I looked at the face portrayed in the masterful Rembrandt manner. The general features, the stubby nose, the comparatively high cheek-bones, and the breadth of the face, seemed Slavic. But the eyes, to me, were decidedly Jewish.

"Is there no definite record of Rembrandt's origin?" I asked.

"Very little, indeed, is known of his intimate life. And from what we do know, I am ready to assume that he was Jewish," Professor Hunt stated emphatically.

The data we have of Rembrandt's personal life can be summarized briefly:

Rembrandt Harmenszoon van Ryn, who is known to the world by his first name, was the son of a miller. That Rembrandt was born in Leyden we know definitely, but the date of his birth is not quite certain. It was between 1604 and 1608. It is generally assumed that 1606 is the correct year. Rembrandt was the fifth child in a family of six, and did not distinguish himself from his brothers and sisters

needed for models. But Rembrandt dressed himself up in all sorts of fashions, placed his easel opposite a mirror, and painted himself."

In 1642 Saskia died. And from then on Rembrandt's decline, financially and physically—but not artistically—began. He had collected and bought beyond his means. And when he had no money to buy more, he borrowed. When his creditors began to press him for payment it was necessary for him to declare bankruptcy. That was in 1656. From then on to the end of his days Rembrandt worked hard to pay off his debts.

How little is known of Rembrandt's personal life can be gathered from the death notice. Rembrandt Harmenszoon van Ryn died in 1669, so it is recorded, survived by two children. No one knows to which children the reference is made, and much conjecture arose on account of that record.

He had a great number of pupils, some of whom later became famous on their own merit. Such, for instance, were Gerard Dou, Mitsu, and Koninck. But Rembrandt received no payment from his pupils, his only compensation being the honor of having so large a following.

Another argument that might be forwarded to support the theory that Rembrandt was a Jew is the peculiar aversion that he had toward painting



A Rabbi —Rembrandt

Though he was constantly harassed by creditors, his work was not affected. He painted a great deal. He painted his wife very often. And then he painted himself.

"The man who spent so freely on buying the work of others," Professor Hunt said, "often lacked the money he

the nude. Even though it was the fashion of the day, he very rarely painted unclad models. But he did have

the oriental trait of loving ornamentation and fineries. Whenever it was possible he introduced into his paintings intricate vestments, jewelry, armor, and velvety materials.

"It is a well known fact that Rembrandt chose almost all the models for his religious paintings from the ghetto," Professor Hunt asserted. "His Christ was invariably a Jewish young man of the Amsterdam ghetto. If Rembrandt were not Jewish he certainly would not have done that."

Coupled with the fact that Rembrandt used Jewish models, we have an extensive list of paintings and etchings by the master presenting rabbis, Jewish brides, Jewish women, over and over again. A transient interest in Jews could not possibly have found such productiveness.

There was also one old Jew with white beard and white hair whom Rembrandt painted time and again. This old man posed for "Lot," "Abraham," "Moses," "A Beggar," "A King," and once he even figures as "The Almighty."

E. M. Hurl, in her book on Rembrandt, writes:

"The singular union of poetry and prose, of mysticism and common sense, so striking in the Hebrew character, appealed powerfully to Rembrandt's imagination."

And looking through the prints of Rembrandt's paintings and etchings one marvels at their difference from the work of that day, not only in that they are unsurpassable art but in their subject matter. Rembrandt's choice of characters comes from the lowly, the beggars, poor people. And his themes—the common troubles of all men.

Rembrandt is admired for almost all the elements of the art of painting. His mastery of technique and his blending of color is superb; his draftsmanship,

faultless. He was the first man to raise etching to the level of a great art, and no one has been able to even approximate him in that mode of expression. It can safely be said that "since Rembrandt and until Rembrandt there was no equal to Rembrandt."

"Israel's, that great Jewish-Dutch master, was of the opinion that Rembrandt was a Jew. And when Hermann Struck came to America we happened to discuss the same subject," Professor Hunt continued. "Struck, too, was of the opinion that Rembrandt must have been a Jew."

I looked at Rembrandt's brother again.

"People usually try to distinguish a Jew by his nose—" I began.

"Which isn't at all true," Professor Hunt emphasized. "The aquiline nose is no more characteristic of the Jew than his beard."

"But there is something that distinguishes a Jew from other races. And to me, it seems, there is such a thing as a Jewish eye."

I was thinking, when I said that, of Emile Michel's statement: "The eyes and the mouth are the supremely significant features of the human face. In Rembrandt's features, the eye is the centre wherein life, in its infinity of

aspect, is most manifest. Not only was his fidelity absolute, but there is a certain mysterious limpidity of gaze that reveals the soul of the sitter. A Rembrandt does not give up its beauties to the casual observer—it takes time to know it, but once known, it is yours forever."

"The Jewish eye," I repeated, "seems to me to mark the Jew. This portrayal of his brother, and particularly the etching of his father, seems to have the 'Jewish eye.' If I were asked to define it—this Jewish eye—I am certain I would not know where to begin—"

"All fine and subtle things are undefinable, thank God!" Professor Hunt exclaimed.

"Do you think Rembrandt's friendship with Spinoza, a fact only rarely mentioned, might contribute to prove he was a Jew?"

"It might!" Professor Hunt answered. "I think the evidence of living all his life among Jews, painting them, associating with them, his passionate interest in art collecting, and his oriental love for finerys, as well as other personal traits, are evidence enough."

It is interesting to note that Rembrandt died in obscurity. The period

from his bankruptcy to the end of his life was a constant decline. His work lost favor. He visited taverns where he exchanged his sketches for food. And in the end, some records claim, he made his livelihood by amusing crowds with chalk drawings on the sidewalks. When he died in 1669 the expense of his burial was met by charity. The funeral expenses amounted to less than ten American dollars. In such a manner died the man who left the world a treasure too great to be appraised in terms of gold.



Jacob's Blessing

—Rembrandt

B'nai B'rith Wider Scope Committee

National Conference, August 29th-30th, Chicago, Ill.



N accordance with the decision of the Constitution Grand Lodge, the Executive Committee of the Independent Order of B'nai B'rith has considered means of broadening the scope of the activities of the Order. President Alfred M. Cohen and the members of the Executive Committee recently appointed a Finance Committee to develop a plan by which funds might be secured to extend activities of the I. O. B. B. beyond those provided for in the regular budget of the Order.

A national conference was called in Chicago on Aug. 29th and 30th. The following were present: Brothers Henry A. Alexander, Samuel Beber, Abraham Berkowitz, Maurice Bloch, Dr. Boris D. Bogen, Alfred M. Cohen, Marcus Feuchtwanger, Rabbi George Fox, Rabbi Benjamin M. Frankel, Hiram D. Frankel, Leonard H. Freiberg, A. B. Freyer, Arthur Friedman, Myron M. Goldman, Richard E. Gutstadt, Charles Hartman, Joseph Herbach, Maurice Hirsch, Julius M. Kahn, David S. Komiss, Harry H. Krinsky, Hon. Adolf Kraus, Joseph L. Kun, Sidney Kusworm, Rabbi Emil W. Leipziger, Edwin L. Levy, Max Levy, Archibald Marx, Rabbi Samuel Mayerberg, Henry Monsky, Louis W. Osterweis, Louis Pizitz, Maurice L. Rapheld, Herbert T. Rosenfeld, Edwin L. Schanfarber, Sidney J. Stern, Samuel J. Sievers, Leon B. Stein, Leopold Strauss, Joseph A. Wilner, Harry K. Wolff and Rabbi Martin Zielonka.

A resolution was adopted declaring that it was the will of the conference that the I. O. B. B. promote a very intensive effort to secure direct and personal participation of members in lodge activities, to make the lodge activities a stimulating cultural influence in the lives of our people, to initiate every possible measure that might create a

longing for knowledge of Judaism, and raise the cultural standards of the Jews of America. The resolved purpose of the committee, it was stated, will be carried out through the work of the Hillel Foundation, the Anti-Defamation League, the Aleph Zadik Aleph and through special cultural activities in the home as well as lodge. In addition, a plan of providing for adequate

Hartman, New York, and Brother Adolf Kraus, of Chicago, were elected as Honorary Members. Dr. Boris D. Bogen was appointed national director. The plan calls for the organization of District and State conferences to be held on or before October 25th.

The question of securing funds to carry on the program received consideration and it was resolved to organize

a systematic effort to raise two million dollars by appeal to American Jewry at large. The budget, as approved by the conference, provides that of the total, \$1,000,000 will be allocated for Hillel Foundation work on an increasing scale, as follows: 1925-1926, \$100,000; 1926-1927, \$150,000; 1927-1928, \$200,000; 1928-1929, \$250,000; 1929-1930, \$300,000. Of the remainder, \$250,000 will be used for the Anti-Defamation League; \$250,000 for the Palestine Housing Fund; \$250,000 for cultural activities, including the Aleph Zadik Aleph; \$250,000 for relief measures.

Among those who addressed the conference were President Alfred M. Cohen, Rabbi Samuel Mayerberg, of Dayton, Ohio, Rabbi Louis Mann, Henry Monsky, chairman of the Wider Scope Committee, Dr. Boris D. Bogen, executive secretary, Sidney G. Kusworm, Samuel Beber, Rabbi Benjamin Frankel and Rabbi Martin Zielonka. An informal banquet was held

at which President Cohen was the principal speaker, and Henry Monsky presided.

President Cohen's Address

In an impressive address to the delegates to the conference, President Cohen said: "The B'nai B'rith has inaugurated a new era time and again. I have often thought of the B'nai B'rith as a part of every age of Judaism; that it adapts itself to changed environment, to changed conditions, to altered times, always the same Judaism but in a new dress.

PRESIDENT'S MESSAGE

THE Independent Order of B'nai B'rith has entered upon an expanded program for the benefit of American Jewry. Every Jew is interested in the successful outcome of this progressive movement, and co-operation of members and non-members of the Order is imperatively necessary.

For the purpose of securing co-operation in most effective form, a B'nai B'rith Wider Scope Committee has been created. Brother Henry Monsky of Omaha, Nebraska, is its chairman. This Committee among other things will encourage attractive programs at Lodge meetings, so as to create greater interest in the work of the Order, and to bring its message to their homes. More than this, it will seek to carry this message to our co-religionists not now affiliated with the B'nai B'rith, and pursuant to action taken by the last meeting of the Constitution Grand Lodge, it will appeal to American Jewry for funds to continue and enlarge activities undertaken by the Order, not included in its budget, of interest to all Jews irrespective of whether they are or are not members of the B'nai B'rith.

I bespeak for the B'nai B'rith Wider Scope Committee the full hearted co-operation of the individual members and the lodges of the Order, and no less the sympathetic and substantial assistance of all other co-religionists, who though not affiliated with it, cannot but be equally concerned.

ALFRED M. COHEN, President

September 1st, 1926, Cincinnati, O.

housing facilities in the Holy Land by financing the erection of Garden City, and of carrying on a program of relief and reconstructive work where other agencies are not functioning was approved.

A special committee to promote this new program was organized, to be known as the B'nai B'rith Wider Scope Committee. Brother Henry Monsky, of Omaha, was elected chairman; Brother Henry A. Alexander, Atlanta, vice-chairman and Brother Leonard H. Freiberg, secretary. Brother Charles

This Order of ours was founded upon the principle of doing good to the Jew and in doing good to all mankind. We have now to combat ignorance and this Order is engaged in the work of culture and enlightenment. What it may be engaged in in the future, only the future can tell. It merely means that where work is to be done for the Jew, the B'nai B'rith stands ready within its ability to do it."

Brother Henry Monsky, chairman of the B'nai B'rith Wider Scope Committee, reported on the action of the officers and members of Constitutional Grand Lodge in convention at Atlantic City on April 20th to 23rd, in approving the financial appeal, and he declared that the present constructive program would make the I. O. B. B. the most vital Jewish agency in the world.

"If the B'nai B'rith pursues its present constructive program unyieldingly," he said, "its future, in my opinion, is to become the strongest and most vital Jewish agency in the world. The special activities of the Order, including the Anti-Defamation League work, the Hillel Foundation and the like, should be carried on under a program that would permit of the expansion that these activities require. Those of our Jewish community who are not affiliated with the B'nai B'rith are just as vitally interested in these special activities as those who are members, and the Order is entitled to and will undoubtedly receive the support of every Jew whose heart is responsive to the cause of his people and who is interested in the future of Judaism."

"The promotion of Jewish culture is the leading feature of Jewish collective effort in America," Rabbi Samuel Mayerberg, of Dayton, Ohio, told the delegates. "Awakened Jewish consciousness demands a definite understanding of what Judaism is, what is its contents and its relation to modern conditions. The B'nai B'rith has a remarkable opportunity for service which in its further development will be the realm of Jewish culture."

Brother Sidney G. Kusworm told of the work and plans for the B'nai B'rith Palestine House Building Fund. "The most ambitious undertaking of the local lodges in Palestine," he said, "has been the projected B'nai B'rith Garden Suburb near Jerusalem for the purpose of relieving congestion and shortage of houses which became apparent in that city with the large influx of immigrants. A plot of one hundred dumas has been purchased northwest of Jerusalem, with a beau-

tiful view of the B'nai B'rith agricultural colony, Motza. The Executive Committee, realizing that the Palestinian lodge will be unable to complete the project with their own resources, and believing that this is more than a purely local undertaking, deemed it desirable to assist the brethren in Palestine. It authorized the establishment of a special B'nai B'rith Palestine House Building Fund, with the object of granting long term loans to the settlers of the B'nai B'rith Garden Suburb. The Executive Committee appropriated \$25,000 from the emergency fund, relying on the various lodges to contribute their share of the \$250,000 which was set as the goal. The Constitution Grand Lodge Convention in Atlantic City in 1925 enthusiastically endorsed the action of the Executive Committee in creating the Palestine House Building Fund, and urged upon the Grand Lodges and Local Lodges their wholehearted support to this endeavor. So far only a small portion of the total amount has been contributed."

The Junior Auxiliary of the I. O. B. B., called the Aleph Zadik Aleph, were reported on by Brother Samuel Beber who declared that the aims of this organization were three-fold: attachment of the boys to Judaism; the dissemination of Jewish knowledge among its members; preparation of the Jewish boys as future B'nai B'rith for service and leadership in Jewish life. He said that this organization would become the foundation of further growth of the B'nai B'rith and its importance could hardly be exaggerated.

Rabbi Benjamin Frankel reported on the work of the B'nai B'rith Hillel Foundation. "These Foundations," he said, "provide for the religious needs of the Jewish University students, stimulate their interest in Judaism and unite them by common social and intellectual pursuits into a closely knit Jewish community on the college campus. The Independent Order of B'nai B'rith was considered the proper agency for this activity because of its non-partisan platform and its broad program embracing within its folds every shade of Jewish opinion. After the first B'nai B'rith Hillel Foundation, established in 1924, had been functioning for a year at the University of Illinois, a B'nai B'rith Hillel Foundation was established at the University of Wisconsin in Madison. The last convention of the Constitution Grand Lodge in Atlantic City in 1925 authorized the establishment of two new Foundations

annually for the next five years. A B'nai B'rith Hillel Foundation was established last year at Ohio State University and the opening of the new school year will see another B'nai B'rith Hillel Foundation at the University of Michigan at Ann Arbor."

Rabbi Martin Zielonka reported on the Mexican Bureau of the Order. Its object, he said, is ultimately to turn over its activities to the immigrants themselves, as soon as they are in a position to take them. The work is not primarily of a relief nature, but is directed to the establishment of a Jewish community in Mexico. The great proportion of money needed is for loans especially to bring relatives of the immigrants from Europe. There are about five thousand Jews in Mexico City and the same number in the rest of the country.

Judge Adolf Kraus, President of the Order from 1905 to 1925, addressed the assembly on the historical development of the Order. He called attention to the fact that the ground work for the present character building program of the Order had been laid during his administration, and prophesied that with the funds at hand, it would be successfully carried through.

Following the conference a number of important meetings of District Grand Lodge officers and committee chairmen were held. Heads of the Social Service Committees of the various districts met under the chairmanship of Rabbi Emil W. Leipziger, of New Orleans, and adopted a definite program of activities.

District Grand Lodge secretaries, in session, organized themselves into a permanent committee, with Hiram D. Frankel, of Chicago, as chairman.

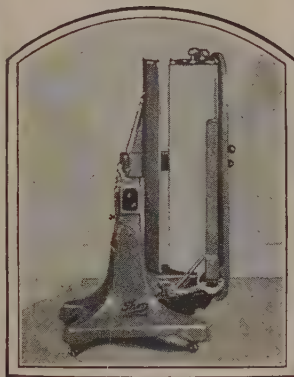
Meetings of chairmen of District Committees on Anti-Defamation and Intellectual Advancement were devoted to the adjustment of their activities to the new program.

The B'nai B'rith Wider Scope Committee already has set to work in promoting its program of cultural activities among the lodges. An attendance contest for all B'nai B'rith Lodges has been started. Lodges having the largest attendance at meetings during the month of October will be awarded books and ceremonial objects totalling \$500 in value.

The B'nai B'rith Wider Scope Committee announces also the publication of a B'nai B'rith Manual, which is a pocket edition, Jewish encyclopedia. It will be available gratis for all members of the Order, and will be ready for distribution in October.



With the Thor Folding Ironer you can put an entire skirt over the roll, as on an ironing board, to iron or PRESS in a jiffy



It folds and rolls into a closet or corner, occupying a space of only 22 x 26 inches.

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No more long days on your feet, ironing the slow, tedious hand way! Now you can roll your Thor Folding Ironer to the most cheerful, convenient spot in your home, sit before it in a comfortable chair, and in a short time the whole ironing is beautifully done and out of the way.

The Thor connects to any electric convenience outlet in your home. You merely guide the pieces through. The pressure, opening and closing of the heated ironing surface, turning of the roll, etc., are all automatic. All there is to operation

is a light finger touch at either end—dual control. It's so simple a child can use it.

The full open end enables you to iron even frills. *Everything* can be ironed easily and quickly. And when the ironing is done, fold up your Thor and roll it into a closet or corner.

The Thor Folding Ironer is absolutely guaranteed, and is sold on very easy terms. Try it yourself at your nearest dealers—or write us direct for literature and full information.

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AN EXCLUSIVE FEATURE



Or Maybe Two

A FATHER of ten children, all of whom had been rocked in the same crib, was putting the newest arrival to bed.

"Mordche," said his wife, "that cradle is nearly worn out."

"It surely is," Mordche agreed, "and now I'm going to buy a good one—one that will last."

That Settles It

A GROUP of boys and girls were discussing their ages when one little fellow exclaimed, "Oh, I'm older than Shlaimeh."

"No, you ain't either," replied one of the girls, "Shlaimeh was born a week before you."

"Say, listen," said the boy defending his first statement, "Shlaimeh was not born before me because when I was born, I saw Label, Shlaimeh's brother, and I said, 'Label, where's Shlaimeh?' and Label said, 'Shlaimeh is not born yet.'"

"Lokshun" Is "Lokshun"

"TELL me," asked the Yeshiva Bocher, arguing in his finest Talmudic style, "why do they call noodles, noodles?"

"Well," explained his colleague, "they look like noodles and they taste like noodles, so why shouldn't they be called noodles?"

Nice Time Had By All

AN ignorant Yeshuvnick (Jewish farmer) wanted to conduct a Seder but didn't know how to proceed. So he said to his newly-wedded wife:

"Peep into the next-door window and see how our neighbor does it."

Following instructions, the woman saw the neighboring farmer striking his wife.

"Well, what did you see?" the Yeshuvnick asked the woman upon her return. But she refused to answer. No amount of persuasion could make her break silence.

Finally the farmer lost his temper and whacked his wife soundly.

Weeping, she said: "If you knew how to conduct a Seder why did you send me to find out?"

I N aiming to make you laugh, this department feels that it has a very important mission. For laughter itself is very important. We know, for instance, that laughter can preserve peace. Now, there was the case of Mr. Goldman.

Mr. Goldman heard that his neighbor, Jacobs, was retailing disparaging rumors about him. Infuriated, Goldman rushed into his neighbor's house. Only the two men and the family parrot were in the room.

Clenching his fists, Goldman shouted: "Listen, Jacobs, the only thing that keeps me from beating you is the fact that you're an old man."

"Your old man! Your old man! So's your old man!" screeched the parrot.

And both men laughed, and Goldman departed.

Now you tell us one. This page invites contributions from its readers, so that the mission of laughter might penetrate to all parts of the land.

The choice of a book from a selected list is offered as a prize to the contributors of the best jokes each month.

This month the winners are Lydia Pearl, Seattle, Washington, and S. A. Livingston, Los Angeles.

He's Still Hauling Wood

S. A. LIVINGSTON, of Los Angeles, tells this one on himself:

It was a cold, stormy day in Russia. I missed the train and desiring to reach the next town before evening, set out on foot. On the road, I overtook a peasant driving a sleigh loaded with wood.

"Where are you going?" I asked.

"To the town," he answered.

"What will you do with the wood?"

I continued.

"Sell it in the market," was the reply.

"How much do you expect to get for it?" was my next query.

"Two roublels," the peasant answered.

"Leave the wood here and take me instead, and I will give you three roublels," I proposed.

He agreed, and was unloading the sleigh when suddenly he stopped and said: "No, I can't take you. Someone might steal the wood."

How to Live Long

A RICH man employed a Melamed to teach his son Hebrew. Entering one day while a lesson was in progress, the man heard the Melamed teaching the boy to recite the Kaddish.

"I'm a young man. Why do you teach my son Kaddish?" the man complained.

"You should live so long as it will take your boy to learn it," the Melamed responded.

He Spoke Too Soon

THE boat was listing badly. The captain rushed on deck and shouted:

"Who among you passengers can pray?"

"I can," a minister proudly called back through the storm.

"Then pray," the skipper ordered. "The rest of you put on life preservers. We're one short."

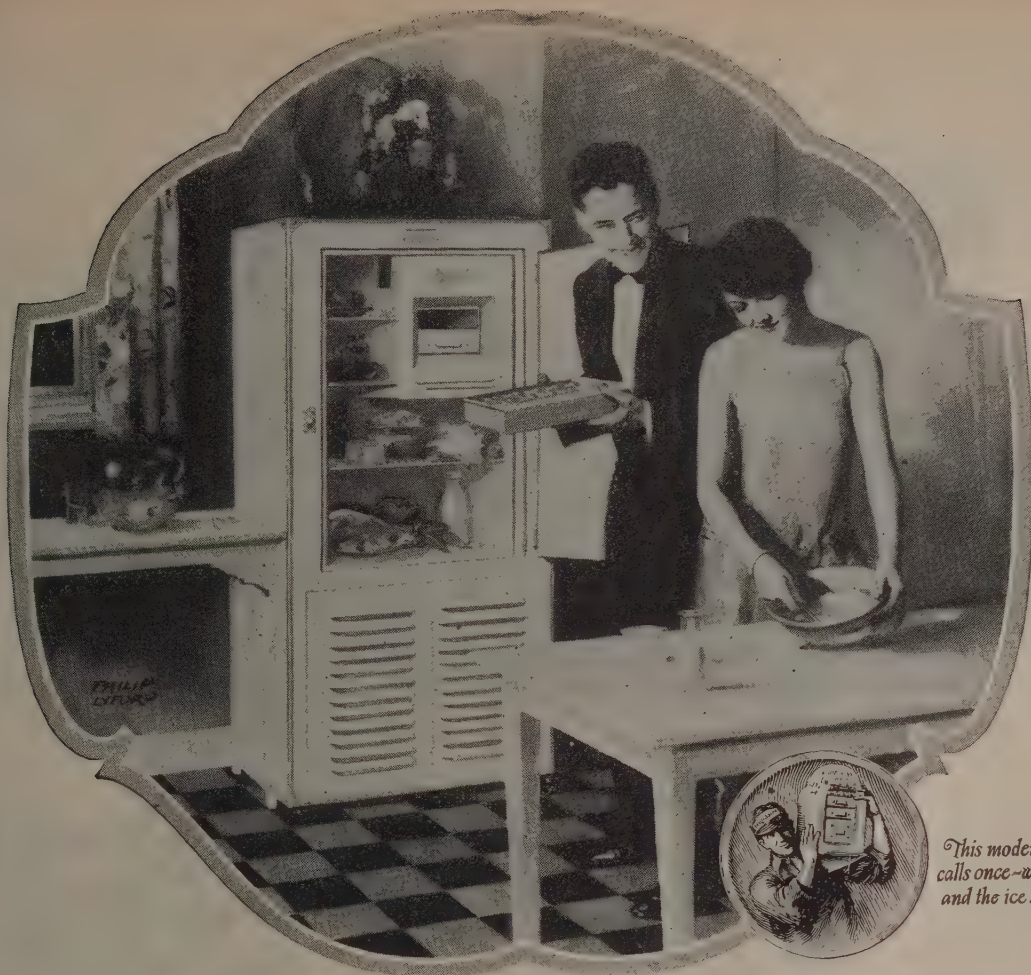
The Obedient Office Boy

THE editor of this magazine summoned the office boy.

"Bob," he said, "here are a bunch of directions from readers on how to run our magazine. See that every one of them is carried out."

And the office boy, gathering them all in a large waste-basket, did as he was ordered.





Frigidaire is Economical Refrigeration

THE first cost of Frigidaire Electric Refrigeration is surprisingly low—its operating cost is usually less than the cost of ice—and, because it is constantly dependable, it saves food that would otherwise be wasted through spoilage.

With Frigidaire in your home you will be independent of outside ice supply. All your foods will be kept colder, better and longer. You will have an abundance of ice frozen from your own pure drinking water—and

many new frozen desserts made for you by Frigidaire.

You will be *sure* of all these advantages if you have a genuine Frigidaire. The name and resources of General Motors—the guaranty of Delco-Light Company—the endorsement of more than 200,000 Frigidaire users—these are *your* assurances of *dependability, economy, durability, value.*

Visit the nearest Frigidaire display room today. See the beautiful new metal cabinet

Frigidaire which are finished in white Duco and lined with seamless porcelain enamel—or the Frigidaire mechanical unit which can be installed in your present ice-box. Find out how little Frigidaire costs and how easily you can buy it on the General Motors deferred payment plan. Or, if you prefer, mail the coupon below for the Frigidaire Catalog.

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After the GAME

The lure of golf is great indeed. One plays serenely over a velvet carpet of silent fairways in tune with the song of whispering leaves.

One surges to the thrill of a long carry from a perfect shot that speeds true towards the pin—or the approach that is placed just where planned. Is there anything to match the crisp click when club meets ball correctly!

Yes—perhaps. If there is, it is when, after the game, you stroll to the shady club veranda and find there awaiting you a table set with sparkling Glassware which adds zest to the taste of the dainty delicacies. Then you know the kind of contentment that is beyond description.

Especially is this true when just that extra touch is added by the ring and sparkle of Heisey Glassware. There is a delicacy to its color and contour that is fascinating. Even the salad seems a bit more tempting—the iced drinks more refreshing.

You're not taking even a sporting chance when you use complete glassware service for the luncheon table—for, you know, glassware is all the vogue. Ask for Heisey Glassware and look for the  trade mark. It is your assurance of finest quality. Ask to see the rich new Moon Gleam and Flamingo colors.

*Descriptive folder and a booklet of recipes from famous chefs
will be sent upon request*

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HEISEY'S

GLASSWARE  for your Table

DEALERS: Leading stores find a brisk and constant demand for Heisey's Glassware. Their best customers ask for it, because of its fine old reputation and its national advertising. A Heisey representative will gladly show you samples upon request.

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Salad Granville Inn ~

A tempting summer dish from the cuisine of the Granville (Ohio) Inn, the finest exclusive hostelry in America.

Prepare julienne of chicken or tongue for number to be served. Add truffles, celery, asparagus tips, covered slightly with mayonnaise.

Decorate with tomatoes, cucumbers, endives and sliced hard boiled eggs, covered with ravigot sauce. Decorate with water cress.



WURLITZER

PERIOD GRANDS

Here, in these new creations by Wurlitzer Master Craftsmen is beauty and richness of design as pleasing to the eye as the marvelous Wurlitzer tone-quality is to the ear. The wide range of models, fifteen different authentic periods in all, assures a choice which will complete an artistic harmony in the home, regardless of what the decorative theme may be.

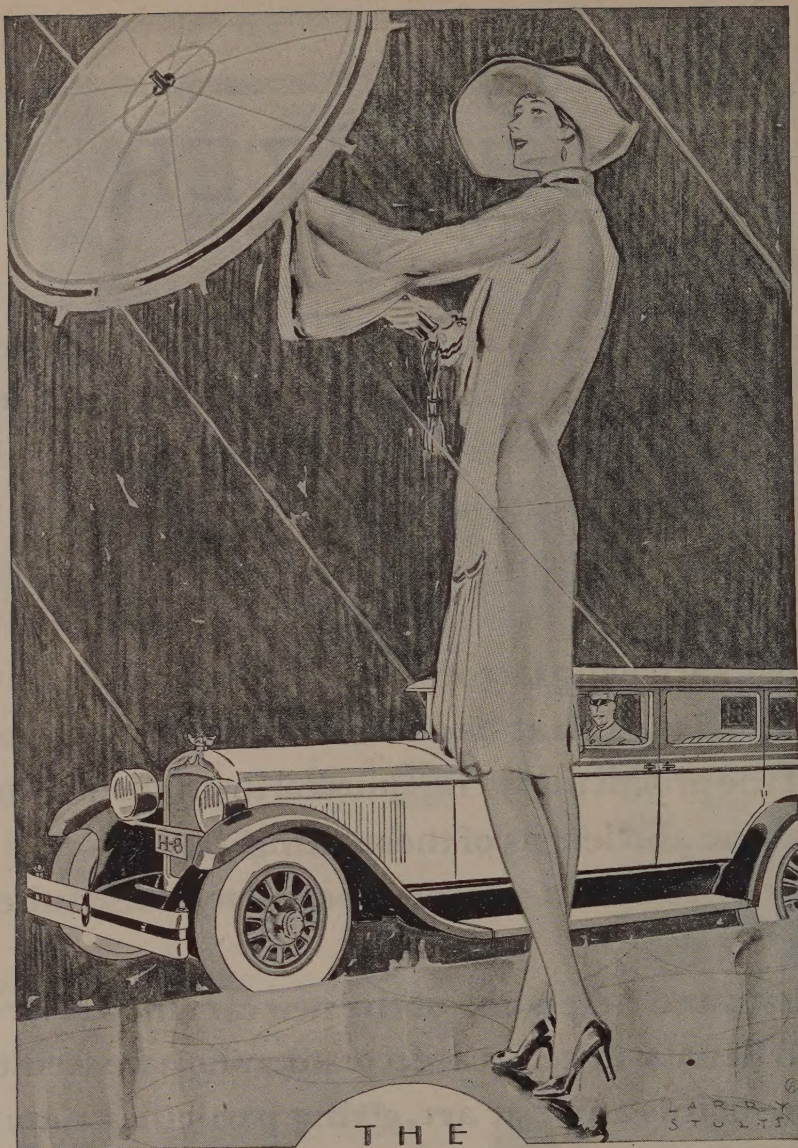
One of the most satisfying factors in the purchase of a Wurlitzer Grand Piano is the knowledge that back of it is the prestige of over 200 years leadership in the production of fine musical instruments. When one hears its matchless tone and learns of the amazingly low prices, \$ 875 and up there is little else to do but select the period style best suited to the home.

The piano illustrated here is one of the new carvings after the manner of the Spanish Renaissance. Great decorators who have seen it, pronounce it a masterpiece of this ancient art, giving particular note to its richness of design. Before you purchase a piano, consider well the advantages of having in your home the finest possible expression of both art and music.

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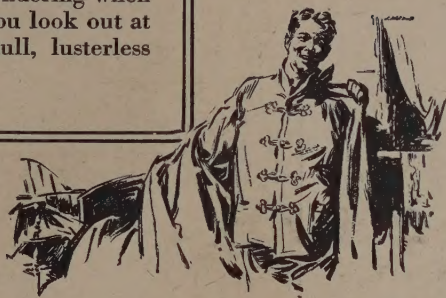
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IT REMAINED FOR HUPMOBILE, WITH ITS HIGHLY-PERFECTED STRAIGHT-EIGHT, TO FUSE THE PASSIVE EIGHT-CYLINDER PREFERENCE OF FINE-CAR BUYERS INTO AN ACTIVE, ABSORBING ENTHUSIASM THAT IS MAKING ITS INFLUENCE FELT EVERYWHERE IN THE INDUSTRY

BEAUTY, COLOR, OPTIONS, LUXURY IN SEVEN ENCLOSED AND OPEN BODIES. \$1945 TO \$2595 F.O.B. DETROIT, PLUS REVENUE TAX IN THE FINE CAR FIELD, THE TREND IS UNDOUBTEDLY TOWARD EIGHTS

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"I am the master of my sleep." When you can say that, you are well assured of health of body and mind. But—if you go to bed wondering when sleep will come, if you look out at the morning with dull, lusterless eyes—take care!



Comfort beyond belief! *helps make you master of your sleep*

To promote deep, sound sleep, a vastly improved mattress now is offered, *the Beautyrest*. Its construction is a revelation of how modern methods have changed the old-fashioned bed pad into a luxurious cushion for the body. Deep in its thick layers of live cotton are 702 delicately balanced coil springs, that yield to every curve and contour and then support them gently yet firmly.

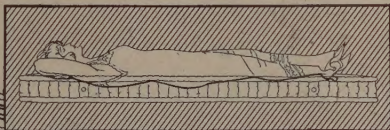
That is the secret of *Beautyrest's* amazing, luxurious comfort. In any sleeping position you re-

cline so tranquilly that complete relaxation and rest are instantly invited. You fall asleep quickly, gain calm strength through the night, and awake fully refreshed and intensely alive, ready in mind and muscle for a day of big achievement.

Today, while you are thinking of your bodily and mental vigor, drop in at your dealer's and see this super mattress. See, too, the Simmons *Ace* bedspring, a worthy companion in both luxurious comfort and unrivaled value of the *Beautyrest*.

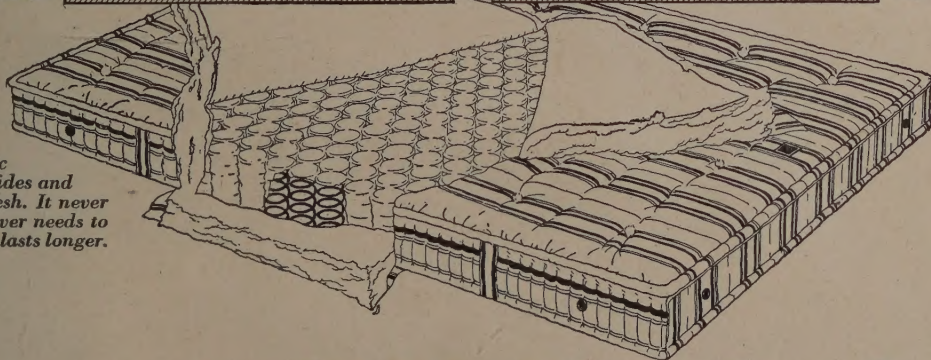
THE SIMMONS COMPANY. New York, Chicago, Atlanta, San Francisco

Notice under the deep layers of felted linter cotton, the inner-cushion of 702 sensitive coil springs, each in its own fabric pocket.



See how the *Beautyrest* shapes to every body curve, coaxing nerves and muscles to thoroughly relax and rest completely.

Eight automatic ventilators in sides and ends keep it fresh. It never packs down, never needs to be turned over, lasts longer.



SIMMONS *Beautyrest* Mattress

BUILT FOR SLEEP



Remember:
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LET MUNSINGWEAR COVER YOU WITH SATISFACTION

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Rayon Vests—Bloomers and Step-Ins

*Form-Fitting Knitted Union Suits for
Men, Women, Children*

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*Infants' Vests, Tab Bands and Binders
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